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CESAREA.

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CESAREA.

BY REV. J. O. BARROWS.

ON a level plain, surrounded by mountains thrown out in irregular groups from the range known as the Anti-Taurus, at the base of the highest of these, and the highest land in Asia Minor, there is found, standing in the closest possible proximity, an immense collection of rudely constructed stone houses, forming what their inhabitants call the city of Kaisarieh. This city occupies the site of the ancient Mazaca, capital of Cappadocia, which, when taken by the Romans in the reign of Tiberius, received, in honor of that emperor, the name of Cesarea. To distinguish it from other towns of the same name, it was called Cesarea ad Argeum. It is thought that the old city was built in part on the side of the hills, the highest of which thus gave it a name; but at present the houses are all on the plain. This plain is elevated nearly 4,000 feet above the sea, while Argeus attains to a height of about 9,000 feet more. This solitary peak rejoices in ice and snow when all the surrounding region is scorched by the sun, shining for several months in a cloudless sky.

Cesarea is not without its share in ancient history. Its antiquity is admitted to be very great. Josephus says that Mosoch, or Mesech, sixth son of Japheth, was the father of the Cappadocians; and he adds, "There is a mark of their ancient denomination still to be shown; for there is even now among them a city called Mazaca, which may inform those that are able to understand, that so was the entire nation once called." According to Strabo, also, this city received its name from Mosoch, a Cappadocian chief, being first called Maza, and afterwards Mazaca. It is not impossible that one of the sons of Japheth came to this place and founded a city; and indeed the similarity of names adds no inconsiderable weight to the testimony of the Jewish historian.

It is evident that Cesarea was once a much larger city than at present. When taken by Sapor, in the third century, it is said to have contained 400,000 inhabitants. At that time great numbers perished. "Deep valleys," says the ancient chronicler, "were filled up with the slain."

But this city has also been the theatre of important events in ecclesiastical history. Here was born and here was buried the great Basil. To this place

Gregory the Illuminator was brought when two years of age. Here he married; here he separated from his wife to take upon himself monastic vows; here he was consecrated bishop of Armenia. Gregory of Nyssa, a younger brother and associate of Basil, lived in a town very near Cesarea, and which is still called Nyssa, if we make allowance for a slight change in the word. Gregory Nazianzen was removed but a short distance from the home of his illustrious compeers — Nazianzus being, according to the present division for missionary labor, within the Cesarea field.

In respect to the early introduction of Christianity into this region, there are many interesting legends that find credence among the people. One of these is, that the gospel was first brought to Cappadocia by the soldier that pierced the side of the Saviour.

The accompanying picture affords a view of, perhaps, one third of the city. And if the whole were seen, there would be but little more variety. Cesarea does not boast of architectural beauty, or of pleasant streets, or of an attractive appearance. The old wall which extends through the midst of the town, and a part of which appears, has an unwritten history; but was probably built by the Saracens. Not far from the middle of the picture will be noticed a small conical roof. This is one of a great many structures of this kind, in and around the city. They are curious in the extreme. They were originally built in a very substantial manner, of stones most exactly cut, and, in some cases, elaborately ornamented. They are generally from twenty to thirty feet high, and octagonal, though two or three are round. In some there is but one doorway, and that opens towards the east or northeast. The larger share have two, placed opposite each other. In a few there are four. One, standing out about a mile from the city, is surrounded by a heavy, high, interiorly-arched wall, with only one small entrance to the large square thus inclosed. What was the object of these structures it is now impossible to determine; but they are probably tombs. In all alike there is a stone floor, raised several feet above the ground, and on a level with the bottom of the doorway. It is to be presumed that the bones of distinguished personages lie interred beneath this floor. They appear to be of Turkish origin. Some are in the vicinity of a grave-yard similar to that which is seen in the foreground of the picture.

And it may be added, that a picture of Cesarea would be quite incomplete without a view of its grave-yards. The city of the dead is many times more populous than the city of the living. Burial-places are everywhere. In all parts of the town, little corners, not yet covered with buildings, are filled with graves; and by whatever road you go out, you must pass through, or near, extensive grounds which for centuries have received the bones of "the faithful." And to these must be added the burying-places of the Armenians and the Greeks. The graves of the Turks are distinguished from those of the other nationalities by their upright stones. No one but a Mussulman may erect a stone at the grave of a friend. On the ridge of land seen just over the tops of the houses, is the Protestant burying-ground. Here Mr. and Mrs. Farnsworth have placed four little coffins, side by side.

In the background of the picture Argeus is seen with its heavy burden of winter snow. The hills in all this region are entirely destitute of trees, and have an exceedingly old and worn-out look. Many of them are perforated with

grottoes, and numerous mounds crown their summits. One traveler has estimated the number of these little, apparently artificial hills, at 200,000; but it is probable that to most observers this estimate would seem to savor a little of exaggeration.

In tracing the present missionary work in Cesarea to its inception, we find that the Bible was first brought to the city in the year 1823, by Mr. Benjamin Barker, an agent of the British and Foreign Bible Society. One of these books was given to the father of a man who is now a member of the church in Yozgat. It was lost or stolen, but afterwards recovered, and is now in the possession of Mr. Farnsworth. It is in Armeno-Turkish, and was printed at St. Petersburg, by the Russian Bible Society. In 1827, Rev. Elnathan Gridley, a missionary of the American Board, came to Cesarea in company with his teacher, a native of the city; but he died in a little more than a month after his arrival, and was buried in Enderlik, one of the fine Greek villages built at the foot of Mount Argeus. A stone still marks his grave, but the marble tablet, with its inscription, has been destroyed by the superstitious inhabitants. In 1839, when the Armenians at Constantinople determined to crush the Protestant movement, in accordance with an imperial firman, they succeeded in effecting the banishment of two men, named Sahakian and Boghos Fizika, to an old monastery a few miles from Cesarea. On their arrival, "many of the Armenians were very curious to know for what crime they had been banished; and when Sahakian informed them that it was merely because they received the Bible as the only infallible guide in religious matters, they replied that the Patriarch might as well banish them all, for they were all of the same opinion."¹ Six years afterwards Priest Vartanes, because he preached salvation through the blood of Christ alone, was taken from the monastery of Amrash, near Constantinople, and further banished to Cesarea. "While on his way to this place," says Dr. Dwight, "he everywhere preached the gospel for which he was 'in bonds'; nor could he, in the place of his second banishment, cease to make known 'Christ and him crucified.'" Some time afterwards letters written from Cesarea to the Patriarch, affirmed that Vartanes "had seduced many." It cannot be doubted that by means of these persecutions much seed was sown, from which there has since been gathered a precious harvest.

In 1849 a native preacher came, not "in bonds," but voluntarily, to this field, to preach the gospel. He left Aintab for this purpose at the request of Mr. Johnston, of Smyrna, who afterwards himself spent some time in Cesarea, finding the brethren there very desirous that a missionary should be sent to them. Rev. Mr. and Mrs. Farnsworth, and Rev. Mr. Ball and wife, arrived June 16, 1854. They were welcomed with tears of joy. On the second day of July a church was formed of eight members — four men and four women. Among these was a young journeyman tailor named Karopi. This young man is now the pastor of the church with which he then united — a church which has attained to a membership of one hundred and ten souls.

¹ Dwight's *Christianity Revived in the East*, p. 77.

LETTER OF RESIGNATION FROM SECRETARY WOOD.

THE readers of the Herald were apprised, in March, of the intention of Dr. Wood, after visiting some of the missions in Turkey, with Dr. Clark, to resume the missionary work himself, in his former field at Constantinople, where the Prudential Committee have felt that he might be again eminently instrumental of good. He writes from that place as follows:—

CONSTANTINOPLE, *May 29, 1871.*

CHARLES STODDARD, ESQ., *Chairman of Prudential Committee of A. B. C. F. M.*

DEAR SIR,— I have completed a visit with Dr. Clark, the Foreign Secretary, to the Central Turkey mission, and am now in attendance on the annual meeting of the Western Turkey mission, in this city. In accordance with arrangements which received the sanction of the Prudential Committee before our departure from America, I now retire from the office of a Corresponding Secretary of the Board, and resume my former position as a missionary here.

An afflictive dispensation of Divine Providence took me, in 1850, from this field of missionary labor. When hoping to return to it, a call unsought, and from the acceptance of which I shrank with strong repugnance of feeling, detained me in my native land. Invitations from my associates in the mission several times raised the question of my withdrawal from the post thus assigned to me; but, yielding to the judgment of the official representatives of the Board, whose voice I felt bound to regard as an interpreter of the Divine will, I continued in it. The time seems now to have come when I can more advance the objects to which my life is devoted by returning hither; and the place and station in which I can best promote them are those in which I desire to be as long as there may be anything for me to do on the earth.

In placing in your hands my resignation of the office to which, at the last meeting of the Board, I was elected the nineteenth time, I wish to express my grateful sense of the consideration and kindness which I have ever received, both as a missionary and a secretary, from the Prudential Committee and the executive officers at the Missionary House. Nothing has been wanting for my happiness and usefulness, in either relation, which they could supply. In the future they will have my utmost confidence and warm affection, as they have had in the intimate official and personal intercourse of almost a third of a century in the past.

I find myself again amid familiar scenes, and renew a life-experience, the joys and sorrows of which I well know. The absence of the greater number of former fellow-laborers, and the whitened locks of the few who remain, remind me affectingly of the passage of time, and the greater change which must soon overtake me. I am welcomed by new workers, with whom it will be pleasant to be associated, and a growing work needing all that we can do for its direction and advancement. Compared with former days, how great has become its enlargement! In view of what is yet to be done, and of difficulties arising from the character common to our sinful humanity, the peculiar traits of the oriental mind and oriental institutions of government and society, and those which are incident to the progress that originates new questions and relations, how urgent

is the demand for wisely planned and earnestly prosecuted efforts, on a large scale, in carrying it forward to the completion which is our aim! To an observer on the watch-tower on which we here stand, movements are visible which, however slow, are great in their breadth and momentum, and are upheaving foundations which ages have not disturbed, in all the nationalities of this Eastern world. A great empire, in its political decay under an incoming civilization antagonistic to its ancient religious systems, so far as they are opposed to the pure gospel, is speedily to be conquered for Christ. I can have no higher ambition than to strive until the Master shall call me to himself, to bear, here in the capital and center of influence, a part, however humble, in bringing in the new creation which is to be accomplished by Divine power, accompanying a very feeble instrumentality.

I am, dear sir, very truly yours,

GEORGE W. WOOD.

THE TREASURY.

THIS number of the Herald will reach its readers near the close of the Board's financial year, but in season, in many cases, for a last remittance, if it seems called for. The receipts for July were less than it was hoped they would be, — only \$25,153.83, against \$34,209.93 last year. There is time yet, however, to secure a good ending of the year; but to do this nearly as much must come in during August — the last month — as came last year — \$87,530.97 — from both Congregational and Presbyterian churches. This means, of course, *more* from the Congregational churches than was received from them last year. Shall it not come? Surely no one wishes to see a debt this year. Let the old Board rather be stimulated to new youth and vigor, and to enlarged operations. The books will be kept open, as usual, a few days in September, for last offerings.

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

UMTVALUMI.

(78 miles southwest of Port Natal.)

LETTER FROM MR. WILDER, *April 15, 1871.*

THIS, it will be seen, is Mr. Wilder's first letter to the Missionary House after his return from the United States. It naturally touches upon various matters of interest in his own circumstances and those of his Zulu people.

Welcome Reception. "I believe I have not written to you since I returned to

Africa, but it has not been because I have forgotten the privilege of doing so, nor because I have had nothing to write. I never was more busy in my life than I have been every day since I landed in Natal. I have hardly written to anybody but my children, and my near relatives. . . . Did I know how to write about ourselves, I could tell an interesting story of the welcome by our people on our return, but I am sure readers of the Herald will allow me to be excused from relating all that was said and done to show the gladness of the people that we had come back.

Change names and places, and Mr. Wheeler's account of his reception [at Harpoot] would answer for an account of ours. Of course we were glad to get back among our own people, and glad to spend and be spent for their good and God's glory here, though I think neither Mrs. Wilder nor I belong to that class of missionaries who would rather be in a heathen country than in America. We saw so much that is desirable in our dear native land, and saw so much to do there for Christ and men, that had it not seemed duty to return to Africa, we could have been very contented to remain and work in America.

"The absence of Mr. Stone in America, and the absence of Mr. Pixley, from his station, throws triple care and work on me. Those two stations, besides Umtwalumi, I am attempting to look after, and at neither have they a native pastor. I endeavor to give to each station a portion of my time, and to preach at each alternately.

Good Effect of Absence. "My own station, which had been visited but a few times by a white missionary during my absence, I found in as prosperous a state as I could have expected. There had been growth and development both of good and evil, but I think that on the whole my absence was a good thing for most of my people. They have become more self-reliant, and some of the church-members have evidently grown in grace and in the knowledge of God. Regular Sunday services were kept up, and the usual prayer-meetings; and there had been a slow but constant increase of the numbers attending public worship.

Poverty of the People. "But outwardly, in houses, etc., there was an appearance of dilapidation. My people are very poor, though on the whole industrious. The wages they can get go but a little ways towards supplying their increasing wants; and many of the church-members I found badly in debt and without means to pay. This year there has been an abundant harvest of Indian corn, but it is almost valueless to sell for articles of dress, etc. It is worth only about twenty-five cents a bushel

after being carried twenty or thirty miles to market! One man is trying to earn a little more than ordinary monthly wages—\$2 per month—by buying cow skins of the people near home and carrying them on his shoulders to Durban, seventy-five miles, where he gets an advance on the prices he pays. Another man, who is attempting to build a wattle and daub house, carries all the timber on his shoulders about five miles. I suppose he has made already forty or fifty journeys, and he has several more to make. This afternoon (April 19th) I have been to aid and teach him in putting on the rafters.

"Since I came back I have encouraged the people to commence growing sugar-cane. Messrs. Squier, of Buffalo, N. Y., gave me a sugar-mill complete, which enables me to promote the sugar cultivation at my station, with the prospect of making it profitable to them. But it will be two years before they can realize anything from it. Already about fifteen acres are planted, and I expect that much more will be planted next spring."

European Turkey.

PROGRESS AT BANSKO.

READERS will remember frequent reference in the Herald to Bansko, an outstation of Samokov, where there has recently been a movement of much interest. Mr. Clarke, of the European Turkey mission, now in the United States, has sent to the editor parts of a letter from Evancho Tonjorof, the mission helper at that place, which, though not of very recent date, furnish the most recent and very pleasant intelligence from there. He wrote March 27th: "The hearers have now increased from about forty-five last year to an average of seventy, and the place in the coffee shop often seems very small. Very frequently, persons separating publicly from their own church, join the Protestant brotherhood; and those reckoned Protestants are now more alive, and seem to make good progress in the knowledge and grace of the Lord Jesus. Most of these have begun to pray and speak in

prayer-meetings, and all have family and secret prayer. The wives of our friends, also, under the lead of Miss Mary Genchova, make good progress in their female prayer-meetings, in which nearly all take part, and nearly all are learning to read. At home their lives show progress in Christian character. The truth of God has an influence here such as I have nowhere else seen or heard of throughout Bulgaria. Nearly all, rich and poor, are convinced that their church is wrong and that the truth is with us; and the lives of the friends have much power in convincing men of this.

"Most of those around us are friendly, and in conversation freely confess that they are in error, and acknowledge the necessity of preaching and living according to the gospel. This indeed is not all they ought to do, yet it shows a tendency in the right direction. The influence of the gospel teachings has here, to-day, much power among our 'orthodox' brethren. They see that their brethren, though bearing the despised name of Protestant, make progress in knowledge and holiness, while they, though having the honored name of 'orthodox,' are sunk in ignorance and vice, and are in a deplorable condition.

"Feeling these facts, some fifty persons recently wrote a petition to their national council at Constantinople, asking aid to escape from their degraded position; and saying that if such aid cannot be given them, they must themselves take measures for their own relief,—perhaps in some way which will not be in accordance with the ideas of the orthodox church. This petition is briefly as follows: 'Fathers and Brethren, (I.) We pray you to aid in the elevation of our schools. (II.) We pray you to aid in the hallowing of the Sabbath day. (III.) We pray you to aid in the improving of our religious worship.— (a) We wish the services to be performed in the common language of the people, and (b) That the teachings of the gospel may be preached.' Then follows a brief reference to their fellow Bulgarians who have become Protestants, who are prospering far beyond themselves, and whose progress puts them to shame, although they

persecute them for having withdrawn from the church. This seems to me a very important movement, and if God works in it, I hope for very happy results, for we know that without his aid the best undertakings fail. I have felt that if our prayers are in earnest, and our life full of holy watchfulness, the time is not distant when many will join us in the way of the Lord."

PERSECUTION AT YAMBOUL.

The Herald for May last contained allusions, by Mr. Bond, to persecutions at Merichleri, which obliged the native preacher to leave that place, and at Yamboul, where the same preacher was then sent. Mr. Clarke now sends, with the letter from Bansko, given above, extracts from letters to him by Mr. Haskell, now of Eski Zagra, with reference to these trials. Introducing the extracts, Mr. Clarke says: "The Mutisarifs [governors], and Caimakams [a grade below governors], and other Turkish officials, are often much influenced by their mejlises, or councils, having various degrees of authority; especially when these are chiefly composed of Bulgarian chorbajeos, or chief men, as is the case in places where that nation forms the largest part of the population. The zaptiehs, who form the rural police, are easily removed through the personal efforts of leading members of the mejlis. The fact that so many are decided in standing up for the truth amid so much persecution, where two years ago the gospel had almost no open followers, is most encouraging. Such cases of persecution are exceedingly vexing and wearing to the missionary. The places mentioned are east of Eski Zagra."

Mr. Haskell wrote: "March 22d I received a telegram from Traicho, at Yamboul, saying there was much persecution, and wishing me to come at once. I reached there on the 24th, and found Stephan there. They had entered complaint for several outrages at the konak,¹ but as yet nothing had been done.

"Two men came that evening to the khan, at twilight, and warned me that un-

¹ Government office.

less I and my followers should leave town by daylight next morning, we should suffer. I replied that I would go when the Lord wished me to. Next day (Saturday) we went to the konak and tried to get our case investigated. After much talking they called in some zaptiehs who had caught some boys throwing stones at our friends, but they testified that they did not see the boys throw stones, but only others said 'these are the ones.' This was all we could effect that afternoon.

"The next Monday morning one of these zaptiehs met us and said that they had lied on Saturday, having been threatened by members of the mejlis that unless they did they should lose their places. They also said, that on the Tuesday before I came, when they brought the boys to the konak, the caimakam sent Stephan out of the room when they testified, but that one of the boys who had been thrown at (17 years old) stood near the door, and they dragged him into the room saying, 'They would have killed this boy had we not been there.' And this boy declares that they testified that they caught three boys *with the stones in their hands*. Yet on that Tuesday the mejlis neither punished those boys, nor even retained them for trial. One of them was the son of one of the chief chorbajejs. Such is the impartial justice of a Turkish court.

"On Monday the two fellows who had threatened me were fined three fourths of a lira¹ each. This would have been enough had they done this of their own accord, but they were men who work at the school-house for the community, and were doubtless sent by them. I shall try to get this fine increased some three or four liras. All we could get at that konak, except this, was the imprisonment, for two days, of a poor, half-drunken fellow who had insulted our friends on the Sabbath. Yet several have been beaten with stones, one house has been stoned, and our friends continually hooted at in the streets like strange dogs. In this last honor I shared.

"As this was all we could do in Yamboul, and even the Governor told us privately that he could do nothing against

the will of the chorbajejs, although he had orders from Adrianople to attend to the case vigorously, I went to Slevin, to the Mutisarif. I thought that there we could at least avoid the occurrence of outrages faster than the government could settle them, which we could not do in Yamboul. In Slevin, on Thursday, the Governor, seeing we were in earnest, took the names of fifteen offenders and five witnesses, and promised that they should be called there for trial on Saturday; but on Friday he left for Yamboul, leaving word for me to come if I liked, and he would examine the case there; or, if I did not come, he would take it up in Slevin on Monday. I thought best to stay in Slevin. But what was my surprise on Monday morning, when he told me that he had examined the whole case in Yamboul, and given strict orders that such things be not repeated, and so it was finished. As it happened that the new English Vice Consul of Bourgas was there, I consulted at once with him, and his strong advice was to say no more to this Governor, but report the matter fully to Mr. Blunt, and ask him to get a *non-interference* order from the Pasha for its investigation in a proper way. So we both wrote, asking Mr. Blunt to telegraph to me on Wednesday, or Thursday morning, at Slevin.

"I waited till Thursday noon for an answer, in vain, and then went over to Yamboul (fifteen miles). There I found that the persecution had *not at all* ceased — was scarcely intermitted. One Protestant had been pelted with stones the next day after the Mutisarif's fiasco, and I was hooted at in the Bulgarian quarter as much as ever. A letter had come from Boghos Agha,¹ asking what had been done, and especially requesting that we should tell him if no offenders had been punished. So I wrote him fully and strongly, asking him to do his best to get justice done; and if he thought it necessary for me to return to Slevin to telegraph to me in Eski Zagra, and if possible to go on to Yamboul and Slevin himself. On Saturday no telegram had come, and it seemed a plain duty to go again to

² Head of Protestant community in Adrianople, etc.

¹ A "lira" is about \$5 currency.

Slevin whether one should come or not. Traicho writes of their storming one house for two hours, and bruising the head of one Protestant with stones. Gospoden (Mr.) Nacho is to go with me, and very likely we shall be gone two weeks or even more. It is a very tedious business, as the Turks wish to favor the stronger party."

Sunday-schools every Sabbath. Besides this he has the care of a daily prayer-meeting at the chapel throughout the week, and two weekly prayer-meetings at Shole. This, with pastoral labors, the supervision of two schools, and many demands upon his time for labors for those yet without the fold, is too much of a burden for any one man. They need a second preacher and a second chapel.

Western Turkey Mission.

GOOD NEWS FROM GURUN.

DR. WEST, of Sivas, wrote on the 10th of May: "I have recently returned from a trip to Gurun, which I made because Brother Riggs was unable to go at this time. I spent ten days there, very busily occupied in professional duties. I was quite pleased with the contrast from what I saw there ten years ago. Then there were only about eight families who called themselves Protestants, now there are over sixty. Ten or fifteen have been added this winter. Since the formation of a church there last fall, of eight members, eight more have been added, and two or three are to join at the next communion. A number of others are hopeful Christians, and the pastor thinks they will soon be admitted to fellowship. Their chapel is already too small for them, and they are talking of enlarging it, and of building a second in Shole, a neighborhood of Gurun, three miles from their present chapel, where the largest and some of the best part of our people live.

"These come most of them on foot, the women bringing their babes in their arms or on their backs, all this distance every Sabbath morning, when services begin just after sunrise throughout the year,—first a Sabbath-school, and then the preaching service. Then they return to attend a second service a little after noon, at the school-house in their own neighborhood, where there is also a Sunday-school. The Bible and Hymn-book are in their bosoms wherever they go. In the afternoon, at ten, eastern time, (that is two hours before sundown) their pastor holds an expository service in the chapel. So he has charge of three sermons and two

School for Girls wanted. "They also need, very much, some one to teach their girls and women. There are no schools for girls in Gurun, and consequently the female population are very ignorant and degraded. We have been hoping and trying to secure a graduate from our mission female seminary at Marsovan to open such a school, but thus far have been disappointed. No missionary lady has ever as yet been able to visit this place. We hope that, ere long, as our forces in this respect are increasing, one of the ladies will be able to accompany the missionary and spend some time. She would be cordially welcomed by the Protestant women. But they need a permanent laborer with them. For the first time this year they have sent one girl to the seminary at Marsovan, but it will be four years before she can return to labor. Two others go next year, and I have no doubt more will follow.

Opposition. "Some of the Armenians seem to consider our pastor a dangerous man, and have tried to prevent his occupying a garden in their neighborhood, which he had leased for the summer, for the sake of having comfortable quarters for his family during the hot months. They entered a complaint to the authorities, on the ground that, although he was a good man, he was an alien from the faith of their fathers. The inference was that they feared he would pervert them also from the like faith. Some of our brethren told them we had ordered a machine from America for converting them all into Protestants. When it arrived, they had better look out! I told them there was a powerful engine for waking them all up to the truth, which I was glad to find in

most of their houses, namely, the Bible; which in former times was prohibited, but now, thank God, the priests could not keep out if they would.

“The governor of the town had taken the part of the Armenians before my visit, and our people were fearing the preacher would be kept away from the place; but he came around to the side of the preacher, who moved in with his family while I was there; not without strong opposition, which gave the authorities much trouble, as the Armenians are very strong in the city, being much more numerous than the Turks, and some of them very wealthy and influential. They are still trying to oust him, and I have no doubt will persecute and annoy him. But this opposition will doubtless be the means of good in the end.”

DERENDE.

“While I was at Gurun I sent a colporter who had accompanied me from Sivas, to Derende, a city somewhat larger than Gurun, six hours (that is eighteen miles) to the south of it. It is nine hours from Albistan, an out-station of Marash. There are in this place 250 Armenian families, and in a village near by, 150 more. It has never been visited by a missionary. I know many of the people, as patients come frequently from among them to Sivas to be under my care.

“I proposed to the Gurun brethren that one of their number should go with our man. They cheerfully complied with the request, and sent a poor brother whom I had noticed coming to the services from a long distance, with his large Bible and his hymn-books in a knapsack slung over his shoulder. They paid his wages, and his expenses and horse hire, because none who were able to meet the expense could go. It was pleasant to see them rattle down the coppers at the close of the service on the Sabbath, to send forth this humble missionary to explore a new field. They promise to send a delegation themselves next winter when they shall have leisure, accompanied by their pastor.

“The people at Derende gave a kind reception to our brethren and bought several copies of the Scriptures. They sent an urgent request for me to come and

look after the many sick of the place. This I could not do, but several came to see me, and I had an opportunity to introduce them to our brethren and preachers. They say themselves that they are as sheep without a shepherd, and call upon us to send them one. Perhaps some one may be found to plant the word there next winter.

“Our Gurun brethren are half of them away during all except the winter months, trading among the surrounding villages, like a great majority of the Gurun people. I hope that, through their influence, the evangelization of that region will be in part at least accomplished.”

PROGRESS IN OTHER PLACES.

“In two villages, on my route to Gurun, I saw evidence of the beginnings of good. In Monjalook, nine hours from Gurun and fifteen from Sivas, five families are Protestants, and a woman from another family clings to us, although beaten by her husband for attending our Sabbath services. Ten years ago, when I was in that place with Mr. Winchester, the people were frightened away from us by their priests, who told them we had come to carry them off to America, a place like Siberia, for exiled convicts. At this visit I saw a great part of the people and had a hearty welcome, and they enjoyed a pleasant laugh with me over their former verdancy. Now they have a Protestant school and a religious teacher, and hope, with our help, to provide themselves with a place of worship. At present they meet and pray at the school-room every morning and evening, besides Sabbath services. One of their number has acted as colporter in the surrounding villages. Many others are convinced of the truth but are kept back by worldly interests, as they themselves confess.

“I visited another village, fifteen hours from Gurun and nine from Sivas, — Kara Hajille, — through which I had occasion to pass with my family about ten years ago. Then they said they had no milk for us because it was the season of Lent, and they thought it would be a sin to furnish us milk in Lent, although not a sin to tell a little lie about the matter. Now they

said they had milk for us at all times, and many came to see us. The Bible and tract primer have been introduced into their houses and schools. A little boy, according to their custom newly introduced, stood up before our table and repeated the Lord's Prayer both before and after each meal. Two families declare themselves Protestants, and the whole village has become enlightened. You have heard something about the movement in both these villages and I need not repeat. That whole region hate their bishop most cordially. He is a wicked and tyrannical ecclesiastic. He has a painful disease, which needs a dangerous surgical operation for his relief. Many of them have expressed the wish that the operation might be done at once and prove speedily fatal. I told them they had better pray for his immediate conversion. They are awake enough to wish to throw off his yoke, but not enough to wish, as yet, to put on that yoke of Christ which is so easy, but seems to them so hard, because they will have to make sacrifices. They say they are coming out on the side of the truth as soon as they get a good opportunity. When I told them that now was the time, they acknowledged it, but alas! like many other worldlings, whose responsibility will be far greater than theirs, they have not yet come to the point of decision for Christ against the world. One of our Gurun brethren is trading near them and promises occasionally to spend a Sabbath with them. I hear of the labors of these brethren wherever they go. Thus the heaven is working."

Eastern Turkey Mission.

ERZROOM.

(150 miles southeast of Trebizond.)

LETTER FROM MR. COLE, April 20, 1871.

THIS letter will not have lost interest for the reader because its publication has been delayed longer than is usual. It presents varied aspects of the missionary work, as they come under the notice of missionaries, and have to do with their joys and their trials.

A Tour — A Protestant Priest. "In speaking of the work proper, I may state that we are not without encouragement, in some quarters special encouragement, while in others there are many things to try our faith. Since I wrote you last, in company with Miss Van Duzee I have made a tour to the plain east of here. In Komatsor, a village thirty-three miles distant, one of our training class has been spending the winter. There has been quite a stir there and in two other villages, in part on account of a priest who has been well-nigh reckoned 'Protestant' for some years. This winter he has openly espoused the Protestant cause. Several others have also declared themselves Protestant. This priest is quite well read, and is very popular in all that region; so that his course is much talked of and has produced no little excitement. He seems to have suffered much for his love of the truth in the past. The villagers have drawn up a petition to government, and hope to cast him out of the village, alleging that he is a thief, as he has carried over some from the Armenians to the Protestants. He is in extreme poverty, so that we have felt constrained to contribute something from our own pockets to keep the poor man and his family from starvation.

A Sodom and its Priest. "With this new agitation there has been an increase in the desire for books in that region. We made sale of a few books in going and coming. Sold a Testament and a tract in a village that is said to be the Sodom of the whole region. People thought it a miracle that we spent two nights there without being stoned; and when we told them we sold two books for the full price in money, they said it was from the Lord. The priest of the church beats his parishioners if they do not 'wheel into line' to suit him. One of his flock expressed some surprise that he did not rally a company and drive us from the village. But he did us no harm, and we had quite a pleasant time in talking to the people.

"The object of our tour was much thwarted by a heavy snow-storm. We were obliged to confine ourselves to the

caravan road, and to turn back also sooner than we had expected, without accomplishing half we had hoped. But we do not feel that the tour was in vain. We must sow beside all waters.

Encouragement at the South — Schools. "To the south of us, on the Khanooz plain, a tour to which region I described in my last letter, the prospect is very encouraging. A new village has waked up to the importance of a school. By an exchange of men, we were able to furnish them a teacher, but they board him and furnish a room. This is rather an advance step in our field. I told you in my last of the little church at Chevermeh; how the church-members entered into new obligations respecting the work. The reward is, that the pastor writes, 'Four have been admitted to the church and others stand propounded.' The interest among the young men also continues.

"We have been much encouraged by the new interest in our schools in nearly every place where we have had a teacher this winter. We have not been able to retain the schools we have gathered in some places, on account of persecution; but there seems to be a greater desire for education among these ignorant villagers.

"*In Erzincan*, the city Mrs. Cole and I visited in the early autumn, there is still hope. The priests have succeeded in scattering our nice little school for the present, but they cannot prevent the people from coming to the Sabbath service. There is an average attendance of from twelve to fifteen. There were sixteen names on a recent petition to the local government for a Protestant cemetery, but I should not count them all staunch.

Priestly Violence. "Of the staunch type might perhaps be reckoned one by the name of Hagop (James). He opposed to the last a bigoted priest who was determined to baptize his new-born infant with oil. In stern language he demanded the child for baptism. Hagop did not wish to give it up; said he was a Protestant, and did not believe in that kind of baptism; that he thought it contrary to

the Bible. Upon this the venerable ecclesiastic seized the tongs and went at the poor brother. He pounded him as much as he wished and then cast him into prison for some hours. While the poor man was in confinement they stole away his babe and carried him to the church for baptism. Thus *their* style of gospel triumphed and they had their own way at last. After a time the priest summoned Hagop before him. He heaped epithets upon him such as few know save these frantic priests; threatened him with banishment from home and friends; and claimed that he had an entreaty from Hagop's family that he should be no more permitted to enter the house, thus crowning his meanness with the grossest falsehood. So much for the rule of priests in the East. They are determined to have their own way. If they cannot succeed by *moral* suasion (and you may be sure they make little use of *gospel* suasion) they are not slow to resort to physical force. But such things only lower them in the estimation of the people, and little by little they are losing their influence. The people charge all sorts of wickedness upon their priests. Blind leaders of the blind.

Erzroom — A Cold Church. "Would I might tell you something bright and cheery of Erzroom itself. Perhaps there is as much hope of the work now as ever, yet there is much need of faith and prayer. We have a very good congregation; and they give of their money much more liberally than in the past. This much is encouraging; but the bane of the work here, and what has been such a weight on our hearts and prayers this winter, is this feeble church. Like the Laodiceans it has a name to live, and yet, such coldness and indifference, and without such want of Christian consistency among the members, that we feel it is a negative power in this city. We have worked as faithfully as we could this winter to see if it could not be brought to life as a whole, or, if necessary, by cutting off some members. We trust our efforts will not have been in vain, but here has certainly been one of the greatest trials of our missionary life.

“If you think the close of this letter is from the shady side, I would say, we feel that you at the Rooms should know of our trials in the work as well as our joys, that you may the more intelligently meet us at the throne of grace. Pray for this poor weak church. Pray for us that we may be able to lead it up out of the wilderness. With a live church at the center, and a faithful pastor to lead it forth, we should be much encouraged, and it would afford a great incentive to the work in all this region.”



Madura Mission — Southern India.

THE BRAHMO SOMAJ AND CHRIST.

MR. TRACY wrote from the Pulney Hills, May 8. He had spent some time at Madura on account of his health, under the care of Dr. Palmer, and he writes: “While there I had occasional opportunities of conversing with intelligent natives, and discussing with them the truths of Christianity. Most of these men were connected, more or less directly, with the Brahma Somaj. They were quite ready to denounce the follies of idolatry, and admitted with manifest cordiality many Bible truths; but as soon as the name and atonement of Christ were referred to, their feelings were at once aroused to opposition. Instead of ‘none but Christ,’ it was ‘anything but Christ.’ Admitting that they were sinners, and that an atonement was necessary, they thought that sincere repentance was the only atonement needed. And here they remained, unmoved by arguments to which they confessed they could not reply. It was exceedingly painful to see young men, intelligent, well educated, amiable — such in short, as the young ruler might have been, of whom it is said that Christ loved him, — yet turning their backs upon Him who alone could save them.

“What they evidently needed was a deep sense of their own sinfulness; and nothing but the influence of the spirit of God could produce this feeling in their hearts. Let it be our prayer that this

almighty influence may not be long withheld.”

TIRUPUVANAM — HEATHENISM WANING.

Sufficiently recovered from his illness to take charge of a station, Mr. Tracy went to Tirupuvanam in February. Respecting that field he writes: “The station district is a small one, and, though one of the oldest in the mission, has been occupied but a small portion of the time, and that very irregularly; so that the field can scarcely be said to have been cultivated at all. There are two small congregations of nominal Christians connected with the station, but our work must be almost entirely among the heathen, a large part of whom belong to a class not very accessible to the truth. Under these circumstances, I am compelled to feel my utter dependence upon divine aid for the least measure of success.

“I found in the station four catechists, one schoolmaster, and one schoolmistress. The schoolmaster is not nominally a Christian; the catechists seem to be good men, and to feel an interest in their work; but as I must work almost entirely through my native helpers, I shall need a stronger staff of laborers if I am to accomplish, in any good measure, what needs to be done in the district.

“In the village of Tirupuvanum there is a large temple, and the place seems to be wholly given up to idolatry; yet even here we see some evidence of the decadence of heathenism, and of the belief that Hindooism is to pass away at no very distant period. Among the higher and better educated classes this opinion appears to be slowly gaining ground. The income of the temple has decreased within the past four years, as I have been informed, on good native authority, not far from forty per cent. Still the festivals are kept up with the usual amount of splendor and noise, and the above statement, though coming from a Brahmin connected with the temple, may be exaggerated. However this may be, the promise is sure, ‘The idols he shall utterly abolish’; and herein we may safely rejoice, praying that the Lord may hasten it in his time.”

EXTRACTS FROM MISSION REPORT.

A report of the Madura mission for the year 1870, though written (and probably sent forward) in January last, reached the Missionary House but very recently. A few extracts from it will be given here.

THE FIELD AND THE PEOPLE.

“The field we occupy is, in general, the Madura Collectorate, situated between latitudes $9^{\circ} 1'$ and $10^{\circ} 45'$ (N.) and longitudes $77^{\circ} 15'$ and $79^{\circ} 30'$ (E.) comprising the Madura District proper, the Dindigul subdivision, and the two great permanently settled estates, or zemindaries, Ramnad and Sivagunga. It is in shape nearly an oblong of 75 by 125 miles, with the city of Madura as its center, containing, according to official documents, $8,789\frac{3}{4}$ square miles.

“The population of the Collectorate, according to the official documents for the year 1867, was 1,846,289,¹ comprising 1,765,527 Hindoos, 117,181 Mohammedans, 61,681 Christians, including Romanists as well as those who have joined Protestant congregations. The whole of this district, except a portion of the Ramnad Zemindary, depends upon us for its evangelization. To supply the spiritual necessities of these near two millions of human beings, how manifestly inadequate is our force!

“The great proportion of the inhabitants of this collectorate are nominally either Sivites or Vishnuvites, with a great preponderance of the former, who comprise, it is supposed, about two thirds of the whole population. These two sects, in all this part of India, however, seem to be on the most friendly terms. In fact the masses pay little respect to either Siva or Vishnu, but are wedded to the invocation and adoration of devils, or of men or women of local celebrity who have long been dead.”

SABBATH SERVICES.

“We have in our central stations two services on the Sabbath, one in the morning and the other in the afternoon. In

¹ There is an obvious error either in the total sum or in the particulars. Probably the total should be 100,000 more than it is. — ED.

the first of these the sermon takes the prominent place, while the second is occupied with the exercises of the Sabbath-school, as is the custom of many churches in America. The number of children and others who can be gathered into our Sabbath-schools depends much on the size of the city or village, as also on the numbers of day and other schools at the station, and the size of the congregation, and varies in average attendance from forty persons, divided into four classes, as reported this year in Máná Madura, to two hundred and sixteen, in seventeen classes, as in Dindigul. The missionary is able to attend these services on an average perhaps two thirds of the time, the other Sabbaths of the year being spent at one or another of his out-stations.

“Besides these regular services on the Sabbath, other meetings are held in the different stations according to circumstances. For example: Dindigul reports, besides a third Tamil service, an English service in the evening. Madura reports, through the missionary in charge, preaching in two or three school-houses near; and a second Sabbath-school composed of scholars of four day schools, who are required to attend the morning service, and remain from one half to three quarters of an hour for catechetical and other instruction.

“Dr. Palmer also reports another Sabbath-school in Madura. He says: ‘The Christian Anglo-Vernacular school, of which I have the management, is in a flourishing condition, with an average daily attendance of ninety. Certain members of this school, together with several pupils of the Zillah school, form the Madura Hindoo Sunday-school, in which Mrs. Palmer and I have classes. The fact that such a school, with an average attendance of seventy, could be maintained more than a year without diminution of numbers, when no pressure was brought to bear upon the children to induce them to attend, more than the advantages they think thus to obtain, speaks for itself.’

“Mr. Washburn speaks of preaching in the evening in the villages near Pasumalie. Others report street preaching as

supplementary to the regular services of the Sabbath, and meetings with the pupils of the boarding and day schools (in the evening), for prayer and conference, or the cultivation of sacred music. Still another reports a faithful attempt to preach the gospel to the poor, at an early morning service, with an audience of fifty.

“The monthly concert of prayer for the conversion of the world, which we have been accustomed, with friends at home, to celebrate in years past, is very generally observed in our central stations, and is justly considered the most interesting meeting. It is no small thing for the Christians in this land to be thus united with those in far distant lands, in desires and petitions for the coming of that kingdom which shall be universal. To us it is a part in the chain still binding us to Christians at home, and we could ill afford to have a link broken at either end.”

PROGRESS IN SEVENTEEN YEARS.

Mr. Noyes, of Kambam station, and who had charge also of Periakulam, was about to leave for a visit to the United States; and on this account, probably, in reporting his field, was led to look back over a period of more than one year. The mission report gives several extracts from his statements, some of which should find a place here. Respecting the churches he writes:—

“The one church at the central station, under the pastoral care of the missionary in the year 1854, with 47 members, has multiplied to six village churches at present, with 286 communicants in good and regular standing, most of whom have been received from the heathen and Romanists, on profession of their faith.”

Of his village congregations he states: “Though the progress from year to year has seemed small, the aggregate of progress for the past seventeen years is truly encouraging, and calls for gratitude and thanksgiving to the great Head of the church. The twelve congregations of 1854 have increased to twenty-four, and the membership from 780 to 1500. Within this period, twenty new church edifices have been erected, either to replace those too small or dilapidated, or for new congregations.

Six have been finished and two others begun during the past year. Most of these buildings are commodious, and present a respectable appearance. Five of them are permanent buildings, with tiled or terraced roofs. On an average, less than one half of the expense of these buildings has been borne by the mission.”

Noticing the general results of educational efforts he writes:—

“The corps of native assistants has increased from thirteen to thirty-six, nearly all of whom are natives of the station, and have been trained in our own mission schools. Instead of the nine catechists and four schoolmasters, most of them with very scanty education, and brought in from other stations or other missions, we have twenty catechists and sixteen school teachers, eight of whom are graduates of the Pasumalie seminary; fifteen others have studied in the seminary at least one year, and six have been at least a year in the training school of the Christian Vernacular Education Society. Instead of one educated helper's wife, and very few if any women in the congregation able to read, we have forty women able to read, of whom about half have received a boarding-school education, either in our own or other missions.

“Instead of three or four lads and two or three little girls in the mission boarding-school, we now have, from this part of the field, twenty-five lads and young men, and fifteen young women and girls under training in the female seminary; thus giving promise to the field of a still better educated corps of native laborers, and a higher standard of piety and intelligence in the churches and congregations.

“We have just four times the number of village schools, and more than six times the number of pupils in them, that we had in 1854. Of late years we have endeavored, by education and other means, to reach the higher classes. Almost all the adherents at first were from the lower strata of native society, but we have now four congregations gathered from respectable castes, and our schools include among their pupils not only Sudras, but a few Mohammedans and Brahmins as well.”

North China Mission.

SKEPTICISM—INQUIRERS—OPIUM SMOKERS.

In his "occasional notes" Mr. Blodgett mentions the following incidents:—

April 13, 1871. "Last Saturday I asked a man upon the street, 'Do you believe in the idols.' His reply was characteristic of the Chinese state of mind, in regard to idolatry: 'One cannot wholly disbelieve, nor yet can he *truly* believe in them.' Not 'can *not* believe,' but also not 'can *truly* believe.' Are men in Christian lands in danger of any such faith, or want of faith, in regard to the gospel of Christ?

"There is a landholder residing in the country, seven miles from our north chapel, who has cured himself of the vice of opium-taking by pills sold in our chapel, under the direction of Mr. Holcombe, and who now feels interested in Christianity. Sabbath before the last he was having his horse harnessed to come to church. His wife and mother discovered it, and by their importunity prevailed with him so that he stayed away. May God hasten the day when such men will come bringing their wives, and children, and parents with them.

"Since the selling of pills for the cure of opium-taking commenced, at the place mentioned above, that is during the last five months, six individuals are reported as having been cured of this vice. These are all heathen. Two or three of them are now interested in Christian doctrine.

May 16. "The man Chau, referred to in a recent letter as having harnessed his mule to come to church, and after that having been dissuaded by his wife and other friends from coming, a week or two later actually came. Last Sabbath he came again, and brought with him a very respectable matron. To-morrow, Miss Porter and Miss —, with a native Christian woman, go to visit them, that is the women of the family, at their home, twelve miles away.

"A young man, Li, is now an inquirer. Since the first of the year I think there have been as many as ten who have come to the door, but have failed to enter in. Children come to the birth, but there is

not strength to bring forth. Pray for us. Many say that they cannot keep the Sabbath day."

WORTHY OF IMITATION.

"Mr. McIlvaine, mentioned in one of my letters as having gone to Tsi-ngan-foo, the capital of Shantung, has succeeded in renting a house there, and at the last accounts was encouraged to hope for permanence in his location in that region. Had he gone to Pau-Ting-foo, the capital of this province, his chance of success, so far as appears, would have been equally good.

May 24. "Mr. McIlvaine has a house and chapel in the city of Tsi-ngan-foo, the capital of Shantung, and is preaching the gospel openly to many interested listeners. Tsi-ngan-foo is a large city, like Chicago, and is in the midst of a populous country. The distance from Tientsin, the nearest open port, cannot be far from 225 miles.

"Mr. McIlvaine received the first appointment at Princeton College. How long is it since one who received the first appointment at Yale College, or at Amherst, or at Williams, was found taking his life in his hand and going forth alone to evangelize, as an apostle of the truth of Christ, dark cities and provinces in China and India? Is there anything in the life or circumstances of such men to prevent their 'subduing kingdoms?'"

Micronesia Mission.

THE "MORNING STAR" AT HONOLULU—PLEASANT COINCIDENCE.

MR. SNOW wrote from Honolulu, July 3d: "Just think of it! our overland party for Micronesia got in early this morning, per *Ajax*, in good trim. No *Morning Star*! Just after dinner she is telegraphed as being in sight! And sure enough, there she comes, with her flags flying, all sails out, booming around 'Diamond Head.' She is soon boarded by the pilot, and then the little tug *Pele* starts out, and in due time she is in the harbor, so that several of us Micronesians, including Mr. and Mrs. Bingham, are on board ere she reaches the wharf. You can better imag-

ine than I can describe the greetings that Captain Matthews and his wife give and receive, and the mutual congratulations on the speed and success of the voyage, and safe arrival in port on the very day their passengers had reached Honolulu. One of the seamen had sickened and died on the passage, and they reported rather a rough time; but otherwise all safe and in good health. Soon Mrs. Bingham tried the new organ, and it is pronounced in good condition and of better tone even than the one that was lost. After trying our voices and our hearts in a verse or two of 'Morning light is breaking,' Brother Sturges proposed that our thanks be offered in humble prayer to the kind Preserver, in which Brother Bingham led us, renewedly consecrating the dear vessel to her blessed work of mercy and love among the islands of the sea. O that she may long be preserved to us, and we to the work of evangelizing the benighted!

"Now let us look about and examine her a little. I was quite delighted to find that our former Captain Bingham found some improvements even upon the excellences of the former one. And she is pronounced on the whole a success. How joyously we Micronesians all take her to our hearts! Precious treasure for our blessed work! God bless her and her thousands of owners.

"But now that she is at the wharf, how soon is she crowded with the natives and others who have come to see and welcome her. Other hymns are sung and other voices join. But there is a call for ven-

tilation; we are fairly sweltering in our joy. How often the expression is heard, 'How like the one that was lost! It almost seems as though she had risen again from her watery grave!' But Mrs. Matthews is getting rather impatient for her home letters. There goes Mr. Sturges, piloting the Captain to the post-office. I was glad to notice, on his return, that their friends had been generously mindful of them. What a waking, or wakeful feast they'll have to-night! We Micronesians know how to appreciate that as very few people in this world can.

"As the steamer returns to the coast to-morrow or next day, we cannot report so early the further movements of the *Morning Star*. We shall try to be off as early as may be for our island homes and our work.

"Wish you could have been at the monthly concert this evening, in the lecture room of the Fort Street church. Dr. Damon, who led the exercises, was in his happy mood; an unusually large number were present, indicating a joyous, happy interest in the occasion. Dr. A. L. Stone, of San Francisco, our fellow passenger on the *Ajax*, was present, and contributed some stirring and strengthening thoughts. The returning missionaries reported pleasant reminiscences from the home land. Mr. Sturges called loudly for a teacher and his wife for Ponape, and Mr. Bingham made an earnest plea for help upon the Gilbert Islands. All in all, I should pronounce it a real live monthly concert. May the fruit thereof be abundant."

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY UNION.

THE Report of the Union, as published in the "Missionary Magazine" for July, presents the following summary statements:—

RECEIPTS AND EXPENDITURES.

"The gross receipts of the Union during the year were, from donations, \$158,626.79; from legacies, \$36,403.75,

and from miscellaneous sources, \$22,480.02,—making a total of \$217,510.56. Of the donations, \$1,000, and of the legacies, \$14,094 were charged off to the account of funds to be held and administered by the Union, leaving for the current expenses of the year, \$202,416.56. The total expenditure for the general purposes of the Union was \$202,903.50; leaving a deficit in the current account of

\$486.94. . . . According to the best estimate the Committee are able to form, the Union will need the current year, should men be obtained to reinforce the missions in Asia, not less than \$230,000."

GENERAL SUMMARY.

"The missions of the Union are 14,— in Asia, 8; in Europe, 5; in Africa, 1. In the Asiatic missions there are 20 stations where American missionaries reside, more than 400 out-stations, and 435 churches. The number baptized last year is 1,739; the whole number of members in the churches is 21,763. If we add to these the members of churches in Burmah not under the immediate supervision of the Union, the number reaches not less than 24,000. Number of American laborers connected with the missions in Asia, 94, — of whom 43 are males and 51 are females. There are nearly 500 native assistants, of whom about 80 are ordained ministers.

"The statistics of the German mission have not yet reached this country, and those of the French mission are imperfect. Using the statistics of the preceding year, so far as is needful, we number five missions in Europe and one in Africa, with a total of 1,244 stations and out-stations, 331 churches, 394 preachers and colporters, 2,723 baptisms, and not less than 27,000 members.

"Combining the statistics of the missions in Asia, Europe, and Africa, we have an aggregate of 1,664 stations and out-stations, 766 churches, 988 laborers or all classes, 4,452 baptisms, and 48,763 members."



SOUTHERN PRESBYTERIAN BOARD.

THE missions of this Board are in China, Brazil, the United States of Columbia, Italy, where one lady is employed, and among the Choctaws, Chickasaws, Creeks, and Cherokees of the United States. The recent (tenth) Annual Report, states: "The whole missionary force is now twelve ordained missionaries, of whom three are natives of the country where they live, one native licentiate, seven female assistant-missionaries, and eight native helpers;

twenty-eight in all, and all depending upon the churches for the means of their support. One missionary and one female missionary are appointed to the Chinese mission, and expect to leave for that field by the first of September. A number of other persons are in correspondence with the Mission Office in relation to engaging in the same great work, some of whom will be ready, it is hoped, in a few months, to embark on other fields where they are much needed.

"The receipts from all sources, including \$3,516.68 given by Sabbath-schools and \$108.50 arising from subscriptions to the 'Missionary,' amount to \$27,295.72. This does not include a balance of \$3,247.31 mentioned in the last Annual Report. By comparison with last year's report, it will be seen that the receipts of this year are \$432.41 in advance of those of the last. In some respects, this is a very encouraging result. The stringency in the money market, especially during the last half of the year, has been very great, and our people, therefore, must have made their contributions at greater personal sacrifice.

"Still, however, the receipts have not been sufficient to meet the demands of the cause, and for almost the first time in the history of our missionary operations, the Committee are compelled to report a debt, amounting, as will be seen by the Treasurer's Report, to \$5,505.99. The Committee greatly regret this, as contrary both to usage and policy; but it could not be avoided without great, if not irreparable injury to this sacred cause.

"It is not known that the number of contributing churches has been materially increased during the year. It is still true that not more than one half of the churches contribute at all to this cause. It is not for the Committee to say where the fault of this lies, except to express the conviction that the evil will not be remedied until Presbyteries will take the matter in hand, and give it all the earnest and patient attention which its great importance demands. It is gratifying to notice that the observance of the monthly concert of prayer for the conversion of the world is becoming more general; and the results of this are becoming very obvious

The people of God are not only interested and edified; but the contributions made on these occasions begin to form an important item in the receipts of the treasury. If the observance of this season of prayer were adopted in all our churches, it would no doubt result in the doubling of the general receipts in a very short time. It is also desirable that the *Missionary* paper should be more extensively circulated among the people. Their interest in this great cause must be measured by the amount of their knowledge; and until they are better informed in relation to its condition and progress, they cannot be relied upon for that steady support which it ought to have."

UNITED PRESBYTERIANS—(AMERICAN).

FROM the Report on Foreign Missions, presented at the late meeting of the General Assembly of the United Presbyterian Church, the following summary is gathered:—

Missions, 4, — in Syria, Egypt, India, China.

Stations [and out-stations], 22 — in Syria, 7; Egypt, 11; India, 3; China, 1.

Missionaries in Active Service, — ordained ministers, 12; printer, 1; physician, 1; superintendent, 1; women, 22, — total, 37.

Native Helpers, 71, — in Syria, 10; Egypt, 36; India, 25.

Churches, 19; communicants, 351 — in Syria, 49; Egypt, 237; India, 65.

Schools, 21; *pupils*, 2,113, — in Syria, 279; Egypt, 551; India, 1,283.

Receipts of last year, \$48,314.65; expenditures, \$43,787.74; appropriations now asked for, \$62,045, in gold.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

THE last Report on Foreign Missions of the Scotch United Presbyterian Church presents the following summary:—

"The United Presbyterian Church has seven Foreign Mission fields in different parts of the world: in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and

Spain. In these different mission fields, we have 38 ordained European missionaries, 7 ordained native missionaries, 1 native licentiate, 5 European medical missionaries, 4 European male teachers, 9 European female teachers, 43 native catechists or evangelists, 52 principal stations, 118 out-stations, 6,052 communicants, 803 inquirers, 123 week-day schools, taught by 112 native male teachers and 18 native female teachers, and attended by 6,530 pupils. We have thus an educated foreign mission agency of 237 persons. To various churches and societies on the European continent, grants have been given during the year to the aggregate amount of £2,174; and since February last, including a munificent grant of £1,000, there have been realized, for the benefit of our suffering French Protestant brethren, £1,962."

Respecting the mission in South Africa the Report states: "On both sides of the Kei River, our South African mission, amid trials and vicissitudes, indeed, appears as a whole, visibly to enjoy the reviving presence of the Lord the Spirit. The Caffre tribes have long been more or less in contact with the gospel; and although the mass of the people are far more deeply conscious that they have been at war with the European, than that he has brought them the tidings of peace on earth and good-will to men, yet they have long distinguished between the missionary and the mere colonist. . . . The pacification of Caffreland was a hard problem to our diplomacy, and especially to our arms, and this arose from the vigor of that high-minded race; but it is due to our missionaries, and especially to that gospel of peace which they proclaim, that, in times of peace and times of war, wherever they have been known as missionaries, they have been trusted and respected."

The mission is said to be "earnestly aggressive." The Report refers to the important matter of native agency, stating that, in this department, it is time that there should be "more thoroughly pondered principle and more vigorous practice;" says that everywhere, in the mis-

sion "native agents *are* employed, and seem to be increasing, not only in number but capacity;" and adds: "We rejoice in the employment of every *salaried* agent in our Caffre mission; and of them, as much as of any class of men, we would employ the words, 'The laborer is worthy of his hire.' Yet we must eschew the danger of seeming to subsidize the converts, just as they reach a certain standard of attainment: and we welcome, therefore, with peculiar satisfaction, a group of fourteen 'unsalaried workers,' who have obtained at one of our stations, a place on the list of agents. This is one form of self-extension which our native churches may well cultivate, in accordance with the example of the primitive church, to which, if we revert, we shall sooner prepare our missionary congregations to find their strength for self-support in their efforts for self-extension; and so take their part in evangelizing the world, in the only way in which that seems possible,—by putting themselves under the great commission, not only as receiving, but as imparting the gospel."



"IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS."

At the twenty-second anniversary, held in May last, the Secretary gave an outline of the work of the Irish Church Missions, during the past year, among Romanists, which has features of cheering interest. The following passages are from the report of his statements published in the "Record."

"He commenced by referring to the many remarkable events which had combined to influence the Roman Catholic mind, enumerating more especially the change in the position of the Irish Church, and the results of the Franco-Prussian war, which had disappointed the expectation of Irish Roman Catholics, and led to the disestablishment and disendowment of the Pope. The new dogma of the personal infallibility, and the struggle for independence and free thought in such minds as Gratry, Hyacinthe, and Döllinger were also operating powerfully. In the

midst of events so striking, the Irish Church Missions had consolidated their forces, improved their machinery, extended into new fields of labor, and had received a greater amount of spiritual blessing than they had enjoyed for many years. In the west of Ireland prejudice and opposition had vastly diminished. Many new converts had been made, and the schools were attended by new Roman Catholic children. A large number of these had been confirmed by the Bishop of Tuam, with the full consent and approval of their friends. A new church had been consecrated at Ballinahinch, another was nearly ready for consecration at Ballyconree. At two funerals of converts who recently died firm in the faith, a large number of Roman Catholics testified their respect for the deceased by following the bodies to the church and to the grave, and listening on each occasion to a faithful declaration of the truth on the part of the officiating clergy.

"In the various stations scattered throughout the land, conversions had been not unfrequent. In one a Roman Catholic gentleman, and in another a nun, just emerged from a convent, had openly embraced the Protestant faith, each in the town where they were known, the nun being now a Sunday-school teacher. He would leave it to others to describe the recent examination of their schools in Dublin, and the scene of propriety, order, civilization, and Christian and Protestant intelligence which was then exhibited. They never had so large an attendance, or results more tangible or more gratifying. He was not surprised that the Rev. Canon McCabe, a well-known priest in Dublin, should have declared publicly, at the meeting of St. Bridget's Orphanage, that 'he had a good deal of experience of proselytism in his own parish, and one fact he found was this, that if they left a child for three days in the hands of those persons, it took years to undo what he had learned.'

"Mr. Corey then described individual cases of recent inquirers which had come before them, and for which he asked the prayers of the assembly. He believed that the Irish Roman Catholic mind was

shaken to its centre. Never since the mission was established was their work more important or their prospects more encouraging."

With reference to the finances of the society it was said: "It could have been scarcely expected that calls of so unprecedented urgency and extent, which the lamentable occurrences in Continental Europe have imposed upon the Christian

sympathy of Great Britain, would have left unimpaired the receipts of home charities. Probably all have suffered, and many to a great extent. It is, therefore, with special thankfulness that your Committee is able to report that, notwithstanding these adverse circumstances, the receipts of the Society for 1870 have nearly equaled the receipts of the previous year. The total income of 1870 is 22,883/., while that of 1869 was 23,196/.

WOMAN'S WORK.

LETTER FROM MRS. HARDING OF BOMBAY,
FEBRUARY, 1871.

"YOU asked if I would not give you some account of my work here. Having a little leisure to-night I will gather up a few facts that may perhaps be of interest. Of course, during my stay of only a year in Bombay, I have made but a beginning in this work, owing to lack of experience and a still imperfect use of the language; but our kind Father has given much to cheer and encourage me even in this short time.

Among the Buffaloes.

"Last week Tuesday I was asked to go and visit some Mahratta women living near our house — a place where no European lady had been before. A Scotch missionary's wife, who has the heart to do but has not yet acquired the language, accompanied me, as indeed she does every Tuesday.

"We had a singular experience at first in finding the women. The people among whom we went were dealers in cows and buffaloes. They lived in a large yard, and among their numerous huts and sheds, it was difficult to tell which were for men and which for cattle.

"At length we met some men and asked them if we could find women there who would listen to our reading. They seemed unable to conceive any possible reason for our coming there except to purchase a cow or buffalo, and so, leaving them to their own conjectures, we went forward in our search, but among several

huts we found only one woman. She reported that the others had all gone to their work, and as for herself she did not care to listen to us; but she pointed out other small houses near by where we might be more successful.

Better Success.

"So again we sallied forth, this time not to be disappointed, for in a few moments we saw just such a company as we had been longing for. They were very courteous, and having no chairs to offer us, they spread a mat in front of their house for us to sit upon; and four or five women sat near by, with curious, interested looks, watching to see if a white face could actually read and converse in their language. We read to them the words of Christ from the Sermon on the Mount, and tried to explain to them who were the truly blessed. It was our first visit there, and of course we could not expect much freedom in conversation on their part, but a good impression seemed to be made.

"Presently we were sent for by another group, who had assembled a little farther away. Gladly we went, and were thankful to meet even a larger and more interested circle than before. Our hearts were full as we spoke to them of prayer — the Lord's Prayer in particular — and of the sweet privilege we had of making known our wants to our Heavenly Father, as freely and as simply as children come with their requests to their earthly parents. Their eager looks were an inspiration, and the work of telling of Jesus to

these poor, ignorant sisters seemed more than ever precious to us both.

Sad Cases.

"Last Friday, I went to see two or three families of the higher classes. At the first house I found an interesting woman, the wife of one of the native pleaders, bright and intelligent. Her two little ones—her all—whom she loved tenderly, have been removed by death, and her heart mourns deeply for them. After hearing her read, which she did with considerable ease, I read to her of Christ's sufferings. She followed me with close attention, and on her showing some familiarity with the account I was reading, I learned that she had a Bible in the house. I urged her to read it daily, and then left to visit another place, where I found a woman whose history has been a very sad one. Husband and father have been removed from her, and children, mother, and other dear friends. Sickness too has been her lot, and her sad face told many a tale. Poor woman! I could only direct her to look up to the One acquainted with our griefs, himself 'a man of sorrows,' when on earth.

"I am reminded in this connection of another sad case, of a young widow whom I have been to see several times. When she was only eighteen, her husband was removed by death; and according to the custom of their caste she can never marry again, and is, in great measure, dead to the world, being compelled to lead a retired life. Next, her mother was taken. Then her father married a widow, a step most unpleasant, odious even, to the daughter. She therefore left her father's house and went to live with a married sister. The younger brother, whom she had cared for from his infancy was thus separated from her—a great grief to the poor sister's heart. Then, recently, a favorite sister has been removed by death, over whom she had watched day after day, and whom she loved with a tenderness beautiful to see. Her anguish since then has been distressing, and now, within two or three days, word has come that the father and his young wife have been found dead in a tank close to his house. . . . The poor

wife was fastened to him by means of a rope, so that violence may have been used to compel her to share his fate. The result of this last severe stroke upon the afflicted, widowed daughter I have not learned as yet. Poor woman, her story is a very sad one. The dear Lord alone knows the 'need be' of all this. If her heart could only be touched and softened by these frequent trials, and she be led to look away from and beyond them to the dear Father who afflicts only in love, we should rejoice.

Condition of Widows.

"At the coroner's inquest just held, several facts came out which illustrate the condition of the many widowed ones in Bombay. If after the betrothal, in childhood, the boy dies, the girl is ever after regarded as a widow. One woman called to give evidence, said, 'I do not know my husband's name, for I was only six years old when he died. I do not know my present age, but I am about fifty. I have lived a life of seclusion since I was twelve years old.' Another witness, a man of wealth, thoroughly educated in English, and of the highest caste, on being questioned about a near relative who is a widow, said in explanation of his neglect of her, 'It is not our custom to speak to a widow.'

"Pray for these afflicted ones, that the blessed Comforter may be revealed to such hearts. And O pray that 'the tongue of the learned' may be given to all those engaged in this great work."



A CONTRAST—TWO PAGES OF MY JOURNAL.

BY MRS. H. P. BRUCE.

"RAHURI, India, February 7, 1871. Last Sabbath, as I was sitting on the veranda, the Malee's wife came along, and very soon the conversation fell upon children. She said all her children, five or six, had died; and altogether, including those by other wives, her husband had lost a dozen children. In all this she could see no loving Father's dispensation. She said it was her *fate*. If they had never been born it would have

been better. She seemed to regard all I could say with the incredulity of those who think nothing is certain but what is *seen*.

"The desire for children in this country is very strong, and the people generally bear a great affection for their offspring. She went on to say, that now people would ask if she had any children, and as she had not, would think she was of no account. She said it was no matter if one was poor and had nothing to eat in the house, if there were three or four children playing about the door it was all right. But if one was ever so rich and had no child, it was of little importance, for who would eat what he had accumulated? 'That is what we Kunabees think.'"

February 10th. "We have just come from the house of mourning. Mourning did I say? Ah, there seemed to be more of joy and peace than of mourning, — that peace which flows from trust in God as our loving Heavenly Father, who will do nothing wrong, but only what will be for the best to them that love him. It seemed worth coming to India for, to see such a funeral scene as this in a heathen land, — a land where those who have no hope mourn most bitterly when death comes and takes away their loved ones — where even the majority of professing Christians, on such occasions, weep as if they could see but dimly into that future which Christ has made so glorious. But this morning, when we went to the pastor's house, where the angel came last night and took the babe of six and a half months, we found the friends and school children all sitting in order, and the mother perfectly calm, sitting by the side of her dead child, wrapped in a new piece of cloth for the grave. She uncovered its head, and all during the service suppressed her emotions in a manner that astonished me. Seldom, in a Christian land even, is a house so still at such a time. I was not so much surprised that the pastor should so control his feelings as only occasionally to brush away a tear, for other *men* among our Christians could bear up with like fortitude; but it was re-

freshing to see that mother's faith. After Mr. Bruce had concluded the service I touched the brow of the little one, cold in death (the same I felt of last night in life, and, although it had been sick, we did not think it dangerously so), and remarked to the mother: 'You have taken care of him so long, now you can give him into Jesus' arms?' 'Yes,' she answered in a tone of much confidence. I felt more for the afflicted ones than I should if they had made a great demonstration of their grief, and several times wiped my own tears away. As we were about leaving, I grasped her hand, expressing the wish that God might bestow comfort. 'I do not feel any great sorrow,' she said, 'because he is still mine, in heaven.'

"The people in this country generally think it a greater blessing to have boys born than girls, and although the Christians have learned not to *express* any preference, I think they still partake somewhat of the same feeling; and this baby was a boy, born after quite a succession of girls. Yet the afflicted mother even began to instruct the women sitting around her. 'You have heard the sermon,' she said, — as much as to say, 'From that you may understand the cause of my comfort, and your duty to prepare for death.' The little children, too, sat quietly, although Sammy, the oldest boy, could not keep from crying at the last. He had only little sisters now to play with; but, as his mother said, those who have died are in heaven, and Mr. Bruce addressed a few words to him, urging him to prepare to meet his little brother there.

"Then the cloth in which the child was wrapped was tied at the head and feet by Sanaji, the teacher, and Annaji, a theological student who happened to be there, and it was borne to the grave in the arms of the teacher, relieved occasionally by other friends who seemed anxious to do something to show their sympathy with the bereaved. It was carried thus through this heathen village, and as we passed along the street many spectators from among the Hindoos observed us, and it seemed as if the influence must be felt. In place of weeping and wailing, as would generally be the case if a Hindoo or Mus-

sulman were carried to burial, there was the calm solemnity of Christians. In place of preaching to day, there was practice, which spoke louder than words."

RECEIPTS OF WOMAN'S BOARD OF MIS-
SIONS.

JULY, 1871.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

<i>Bangor</i> Aux. Mrs. E. G. Thurston, Treasurer,	50 00
<i>Castine</i> Aux. Mrs. S. Adams, Treasurer: with prev. contribution, to const. Mrs. Joseph L. Stearns, and Mrs. Samuel Adams L. M's,	41 75
<i>Ellsworth.</i> Young Ladies Prayer Circle, second contribution,	1 50
<i>Wells.</i> 2d Cong. Parish, auxiliary, Mrs. Samuel Lindsay, Treasurer,	30 00
<i>Whiting</i> Aux. Mrs. L. A. Lincoln, Treasurer,	14 00—137 25

NEW HAMPSHIRE.

<i>Keene.</i> 1st Cong. ch. and s. s., auxiliary, by Rev. I. Karr, pastor, first contribution for salary of Miss Sarah L. Wood, at Kessab, Central Turkey (Winchester auxiliary assuming support of Miss Hattie G. Powers, of same mission),	185 12
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VERMONT.

<i>Greensboro.</i> Mrs. M. E. Keniston,	1 00
<i>Waterbury</i> Aux. Mrs. (Dr.) O. W. Drew, Treasurer,	35 00—36 00

MASSACHUSETTS.

<i>Andover.</i> Abbott Academy, Teachers and Pupils, for pupils at Harpoot, Inanda, and Oodoopty,	100 00
<i>Boston.</i> Old South church, Mrs. M. H. Baldwin, to const. Mrs. Thomas P. Smith L. M., \$25; "L. F. B." monthly subscription, \$30 (of wh. \$25 to const. Miss Maria A. West L. M.); <i>Chambers St. Chapel</i> Mission Circle, towards support of Miss Mary S. Williams, at Marash, Central Turkey, \$40.25; <i>Shawmut</i> church, ("L's," weekly contribution of 50c.), \$10;	105 25
<i>Brookline.</i> "M. C. B.," to const. Mrs. Charles H. Doane, of Charlestown, L. M.	25 00
<i>Cambridge.</i> Shepard ch. auxiliary, Miss E. M. Whitman, Treasurer (of wh. \$25 to const. Mrs. E. P. Whitman L. M.)	34 00
<i>Dorchester</i> Aux. Ad'l, Mrs. E. H. Preston, Treasurer, \$7; 2d Parish s. s., toward support of mission school, \$9;	97 00
<i>Framingham.</i> Plymouth ch. auxiliary (of wh. \$50 towards salary of Miss U. Clark, at Broosa),	71 00
<i>Hadley.</i> Mrs. Eleazer Porter,	10 00
<i>Holden.</i> "From a friend of W. B. M.,"	2 00
<i>Holliston</i> Aux. Mrs. J. M. Batchelder, Treasurer: part payment for two pupils at Eski Zagra school,	45 00
<i>Jamaica Plain.</i> Central Cong. ch., ad'l, \$2; Cong. s. s. for "Carrie," of Eski Zagra, Miss M. Reed's class, \$13; B. W. Williams' class, 4.45;	19 45
<i>Ludlow.</i> Cong. s. s., for pupil at Eski Zagra,	43 03
<i>Lawrence.</i> Lawrence st. ch., auxiliary, Mrs. Z. N. Partridge, Treasurer,	105 50
<i>Medfield.</i> "From a friend,"	10 00
<i>Malden</i> Aux. Miss Jennie E. Holm, Treasurer: for support of "Marta," of Arabkir, at Harpoot,	40 00

<i>Newton West.</i> Miss A. Brown,	50
<i>Pittsfield.</i> By Rev. Dr. Todd, from Mrs. Walter Tracy, to support a child in Mrs. Edwards' school, South Africa,	30 00
<i>Randolph.</i> Thirteen little girls, towards support of a pupil in Eski Zagra school,	10 00
<i>Southampton</i> Aux. Miss Jane Z. Judd, Treasurer: to const. Mrs. (Rev.) R. R. Wells and Miss Sophia Birge L. M's,	50 00
<i>Swampscot.</i> Cong. ch. s. s., auxiliary, ad'l, T. C. Story, Treasurer, \$6.73; Sunday-school Mission Circle, \$4.75;	11 48
<i>Southboro.</i> Plymouth ch. s. s., Mrs. John Colby's class, \$22; Miss Flagg, \$8, for support of a pupil in Mrs. Bissell's school, Almednugur,	30 00
<i>Worcester.</i> "An Individual in Plymouth Church," by L. P. Goddard, Tr.,	25 00
<i>Westfield</i> Aux. Additional,	1 00
<i>Westboro.</i> Albert W. Smith, to const. Mrs. Lucy Jane Smith L. M.	25 00
<i>Whitinsville.</i> Mrs. C. P. Whitin, to const. Mrs. George Constantine, of Constantinople, L. M., \$25, also \$1 to make Mrs. G. W. Davison, of Upton, member, and with previous contribution, constituting Miss Flavia L. Bliss, of Sivas, Turkey, L. M.	26 00—916 21

RHODE ISLAND.

<i>Barrington.</i> E. R. Tiffany,	1 00
<i>Providence</i> Aux. Miss Anna T. White, Treasurer: Beneficent ch., \$3 (of wh. \$25 to const. Mrs. Sarah M. Taft L. M.); Pilgrim ch., \$20.30; Central Cong. ch., \$170.35 (of wh. \$50 to const. Mrs. William Corliss and Miss Lydia King, L. M's), balance for salary of Miss Ashley;	220 65—221 65

CONNECTICUT.

<i>Andover.</i> Cong. ch., to const. Mrs. L. P. Ingham L. M.	25 00
<i>Farmington.</i> Mrs. Henry D. Hawley,	10 00
<i>Norwalk.</i> May-Flower Mission Band, for Mrs. Barnum's work at Harpoot,	50 00—\$5 00

NEW YORK.

<i>Buffalo.</i> North Pres. ch., Mrs. Sarah A. French, to const. herself L. M.	25 00
<i>Brasher Falls.</i> Pres. s. s., for scholar at Harpoot Female Seminary,	15 00
<i>Franklin</i> Aux. Mrs. J. J. Hough, President, Mrs. Simon P. Smith, Tr.	50 00
<i>Rochester.</i> Central Pres. ch., auxiliary, Young Ladies Missionary Society, first quarterly payment of salary of Miss Carrie E. Bush,	84 19
<i>Rome.</i> "A Tithe from three friends of missions,"	5 00
<i>Spencerport.</i> Cong. ch. and so. towards support of a pupil at Harpoot,	30 00
<i>Sherburne.</i> 1st Cong. ch. (of wh. \$15 from Mrs. "C. I. R.," towards a L. M.),	20 00—229 19

OHIO.

<i>Granville.</i> Pres. s. s., by E. C. Blanchard, Treasurer,	20 00
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INDIANA.

<i>Fort Wayne.</i> Miss Harris' s. s. class, towards support of a girl in Mrs. Bissell's school,	7 50
<i>Terre Haute.</i> Blackford Condit, for Mrs. Edwards' school, South Africa,	5 00—12 50

ILLINOIS.

<i>Chicago.</i> "M. L. P.," for Horessima, in Miss Fritchler's school,	4 00
<i>Rockford</i> Seminary, Junior Middle Class, for support of a girl at Oodoo-ville, under Miss Agnew's care,	30 00—34 00

IOWA.	
<i>Magnolia.</i> Cong. ch. s. s., towards support of a native teacher under care, of Miss Hillis, at Ceylon,	25 00
WISCONSIN.	
<i>Appleton.</i> Sunday-school, for female mission school at Ceylon,	6 00
CALIFORNIA.	
<i>Oakland Aux.</i> Mrs. M. P. Cole, Tr. For quarterly collection, the same to const. Mrs. Sarah P. Blakeslee, Mrs. Abba M. Flint, and Mrs. Mary P. Cole, L. M's,	75 00
ENGLAND.	
<i>London.</i> Miss E. H. Ropes, \$20; Miss S. L. Ropes, \$10;	30 00
Donations and subscriptions,	\$2,012 92
Quarterlies, "Life and Light,"	91 00
Bound vols., " " " "	26 35
Quarterlies, Echoes,	8 00
Total for month,	\$2,138 27

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

JULY, 1871.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.

OHIO.	
<i>Oberlin.</i> Woman's Miss'y Society, Mrs. L. C. Fisher, Treasurer,	67 00
<i>Painesville.</i> Woman's Miss'y Society, Mrs. I. H. Clark, Treasurer, \$23; from the Teachers and Pupils of Lake Erie Sem'y, to const. Miss Mary Evans, Miss Anna F. Cowgill, Miss I. Josephine Brown, and Miss Ellen F. Fisher, L. M's, \$100;	123 00—190 00
INDIANA.	
<i>Orland.</i> Woman's Miss'y Society, for the support of a pupil in some mission to be hereafter designated; Mrs. A. D. Benedict, Secretary;	20 00
MICHIGAN.	
<i>Detroit.</i> Woman's Board of Missions, to be applied to the salary of Mrs. Coffing, Mrs. I. P. Ballard, Tr.	32 00
<i>Owosso.</i> Woman's Miss'y Society (Mrs. Amos Gould completes her own life-membership); Mrs. M. L. Stewart, Treasurer;	23 74—53 74
ILLINOIS.	
<i>Alton.</i> Church of the Redeemer, for the support of a Bible-reader in Central or Eastern Turkey; Susan A. Whittlesey, Treasurer;	14 00
<i>Chicago.</i> Union Park Woman's Missionary Society, of which \$25 from "a friend," to const. Miss Charlotte Gregg L. M., Mrs. C. H. Case, Treasurer, \$176.50; 1st Cong. church, Woman's Miss'y Society, to const. Mrs. H. A. Holmes, Mrs. E. J. Gates, Mrs. L. Morris, and Miss Mary L. Miller, L. M's, Mrs. E. J. Yates, Treasurer, 113.83;	295 33
<i>Evanston.</i> Woman's Miss'y Society, towards salary of Miss Porter, at Peking (Mrs. I. M. Williams completes her own life-membership); Mrs. L. H. Boutell, Treasurer;	15 80

<i>Geneseo.</i> Woman's Miss'y Society, Mrs. Caroline E. Wolcott, Treasurer,	17 00
<i>Glencoe.</i> Monthly Concert, \$2; Mrs. S. C. Bartlett, \$5;	7 00
<i>Lisbon.</i> Woman's Miss'y Society, Mrs. Adaline McEwen completes her own life-membership; Mrs. L. S. Langdon, Treasurer;	17 00
<i>Rockford.</i> Young Ladies Seminary, from the senior class, to support a pupil in Mrs. Edwards' school, Inanda, Africa, and from the junior class, to support a pupil in Miss Proctor's school, at Aintab; Miss Anna P. Sill, Treasurer;	60 00
<i>Washington Heights.</i> Mrs. L. C. Foster,	13 00
<i>Waverly.</i> For discount on check,	25—439 33
WISCONSIN.	
<i>Delavan.</i> Woman's Miss'y Society, Mrs. R. Coburn, Treasurer,	30 00
<i>De Soto.</i> Woman's Miss'y Society, Mrs. H. L. Clark, Treasurer,	3 82
<i>For Lake.</i> Woman's Miss'y Society, Miss Anna B. Sewell, Treasurer,	5 00
<i>Fort Howard.</i> Miss Mary F. Tank, for the support of pupil in Miss Porter's school, at Peking,	40 00
<i>Janesville.</i> Wright Mission Band, to const. Miss Amy Whiting L. M.; Miss Ella De Baum, Secretary;	25 00—103 82

IOWA.

<i>Algona.</i> Woman's Miss'y Society, Mrs. I. E. Tracy, Treasurer,	12 55
<i>Belle Plain.</i> Woman's Miss'y Society, Mrs. E. I. Lane, Treasurer,	10 00
<i>Chester.</i> Woman's Miss'y Society, to be applied to the salary of Miss Maltbie, at Eski Zagra, and, with other contributions, to const. Mrs. Elisabeth Stockwell and Miss Carrie A. Carter L. M's; Miss C. A. Carter, Treasurer;	13 15
<i>Davenport.</i> Woman's Miss'y Society, Mrs. M. P. H. Leake, Secretary,	16 00
<i>Independence.</i> Woman's Miss'y Society, Mrs. W. Palmer, Treasurer,	9 00
<i>Lansing.</i> Woman's Miss'y Society, Mrs. H. L. Clarke, Treasurer,	16 18
<i>Tabor.</i> Woman's Miss'y Society, wh., with previous contributions, const. Mrs. Julia L. Smith, Mrs. Flora Clark, and Mrs. Mary W. Ladd, L. M's; Mrs. M. A. Todd, Treasurer;	10 00
<i>Wittemberg.</i> Woman's Miss'y Society, with previous contributions, to const. Miss Emily S. Porter, of the Mendi Mission, West Africa, L. M.; Miss D. D. Hanger, Treasurer;	16 65—103 83

MINNESOTA.

<i>Hamilton.</i> Woman's Miss'y Society, Miss C. I. Anderson, Treasurer,	6 00
<i>St. Paul.</i> Woman's Miss'y Society, Miss Emma L. Kelley, Treasurer,	16 00
<i>Winona.</i> Woman's Miss'y Society, to be applied as hereafter designated; Miss S. H. Hatch, Treasurer;	147 00—169 00

KANSAS.

<i>Manhattan.</i> Woman's Miss'y Society, Mrs. R. D. Parker, Treasurer,	13 00
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NEW YORK.

<i>Fulton.</i> From Mrs. Kate P. Williams, of Mardin, Turkey,	1 75
<i>Lima.</i> Mrs. Abba E. Miner, with previous contributions, to const. herself L. M.	15 00—16 75

\$1,114 22

MISCELLANY.

THE CELESTIAL TELEGRAPH.

MR. DOANE, of Micronesia, wrote August 10, 1870:—

“We who remain at home should support him by our prayers—sending telegrams by way of heaven.” Thus wrote one, respecting the lone laborer on Ponape. Ah, what support is that to all the missionary band! *That* is the support they most need—the support that comes from home, from the forces there, from those who equip and send forth their soldiers. In the war of the rebellion, hardly a victory cheered the hearts of the soldiers more than the fact that they were thought of and prayed for at *home*. That was a force in the rear, inspiring. And so it is with those other soldiers, the soldiers of the cross. Far from home, in an enemy’s country, the forces opposing out of all proportion to these attacking, few, and often worn and weary, and more fit for the hospital than the field,—to know that they are prayed for—are thought of—is the support, as I have said, they most need. I know the worth of it. When I read these words I was thrilled with joy. It took a heavy load from my heart. Is it true that there are dear friends who feel thus, write thus, act thus?

“And those ‘telegrams by way of heaven,’ what other ones are like them? It is a joy to use the telegraph of a continent, or an ocean, to notify friends of our welfare. But this celestial one, when used, what messages of love, of joy, of rapturous joy, does it bring. To hear the click of some line bring us news of the land far away, how it thrills us! And to hear the click, so to speak, of that other line, radiating from heaven, the throne of God, telling us of souls born again or of souls inquiring even, what other joy is comparable to this! And some persons have been using this celestial line very freely, for these poor natives. The King has often been telegraphed, I know, for he has suffered us to baptize unto him, during the past year, more than one hundred souls. O, friends of the cross at home—

our supporters and we your laborers—let your prayers be many for us. Send us your telegrams in no stinted measure, by way of heaven.”

ENEMIES AT PEACE.

ON the 18th of August, 1870, Mr. Doane wrote, from Micronesia:—

“Day before yesterday I went up to Oua, to be present with the church there yesterday. We assembled Tuesday evening and had quite a large meeting, and yesterday the audience was increased. We had public service in the church, preaching, and then a conference meeting. I can now, since Narcissus has left us, be absent from the church at Kenan only on some week-day. The audience here is too important to leave unprovided for on the Sabbath. I must therefore visit the out-stations on week-days. I did so at Oua—to help along a few who are waiting to join the church.

“We had a beautiful sight at this meeting, over which I think angels must have rejoiced, as well as the Master, for it was so much of the nature of his kingdom. It was the sitting together, and *praying* together, and talking together, and kindly greeting of each other, by two important chiefs, who a few years since were ready to destroy each other. One was Ejekaia, the Christian chief of the Metalanim tribe, the second man of rank and power in it, and the other was the Nanakin, now a Christian brother, named Jepenaia, of the Jokoj tribe, and the head man of his *rank* in it,—a very important man in the tribe. But a few years since the Nanakin was bitterly opposed to the ‘good work.’ At one time he gathered his forces and fired upon Ejekaia as he was passing,—fired upon him because he had become a Christian. And now, behold, that same Nanakin, ‘a new man’ in Christ, I trust, is willing to go with me out of his tribe, visit the other chief, for two nights and days share his hospitality, the two talking much of past enmities, even confessing them in our prayer-meetings, and then telling how

they love each other as brethren in Christ. Here they meet, all weapons of war laid aside or left at home, and, in the strength of the love of Jesus reposing such confidence in each other that they may sit in the same room and beside each other. As I saw and heard all this, I exclaimed, O, the transforming power — transforming to a *higher life* — of this spirit of Jesus! I could not but think of the prophecy, ‘The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion, and the fatling together, and a little child shall lead them.’ O, blessed prophecy.”



THE GOSPEL, AND PROGRESS, IN AFRICA.

IN an address before the London Missionary Society, at the late Anniversary, Rev. Robert Moffat, so long a missionary in Southern Africa, said : —

“In Africa I have seen great changes. On a former occasion, when I was speaking here, we were only beginning to hope that we should have native evangelists and teachers. On my return, several who had been engaged commenced their labors. At the various out-stations which we were wont to visit (though our visits, from the multitude of our engagements, were few and far between) we have witnessed the wonderful power of God exercised through the simplest means. Not only at the Kuruman station, which is the centre station, but at out-stations hundreds of miles away, we have our churches, and there are men there of the simplest character. We have not been able to get an academy to raise up native evangelists, but where we have not been able to send a native to be a schoolmaster or teacher, they make one for themselves. I have seen these men, with a glow of feeling, persuading their hearers to taste and see that the Lord is gracious. I have seen tears trickling from their eyes when a simple native teacher has been holding up the Cross to them, and pointing out to them the beauty and love of the Lord Jesus Christ, and his goodness in coming to this wicked, dirty, nasty world, as I have heard them call it. . . .

“Notwithstanding the simplicity of many of our native teachers and schoolmasters the work is blessed. I have wondered to see persons who have been brought from our out-stations, who have had no other instruction than that of those simple men. I have been surprised to observe the clearness of their views of Christian doctrine; the depth of their faith when they were expressing themselves; how they were led to mourn over their sins; and how at last, through faith, they were enabled to look to Jesus Christ, who in his own body bore their sins on the accursed tree; reminding one that it is ‘not by might nor by power, but by my spirit, saith the Lord.’ There was once a time, that I remember, when nothing would persuade either the gentlemen or ladies to put their legs and arms into sacks. If you carried them a cartload of — what shall I call them, breeches and gowns, and the rest of it, — not one would be induced to put them on. Now, how different is it. But it was not till the heart was touched, not until some of the females began to feel their sins, to feel that they were bad, and dirty, and ugly within, as well as without. After they were reformed, they began to feel that they were new creatures, and then it was that they began to desire to have decent clothing. I am sure you would all delight to witness the cleanliness and decency of these people who wear clothes of British manufacture. There goes through our station now no less than £70,000 worth of British manufactures to the tribes round about. I have known the time when a trader would stop a week or two without being able to sell a single handkerchief. . . . Again, there was a time in our station when there was but a solitary plough, and that was the missionary plough, a Dutch one, and a very clumsy thing to boot. Now the natives have their ploughs by hundreds. There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree, while his wife worked in a field from morning to night, with a heavy pick. Now she has the comfort of seeing him plough his garden — her garden; she has no objection to harvesting, and to scuffle

a little to take away the weeds. But what a change since I remember, when nothing was seen but the women picking the ground and the men taking care of themselves.”

ROMISH AND PROTESTANT MISSIONARIES IN CHINA.

THE following is an extract from an address of the Rev. Griffith John at the late May Anniversary of the London Missionary Society, as reported in the (London) “Christian Witness.”

“It has always appeared to me to be a remarkable fact that the Roman Catholics have never adopted this plan of public preaching. They have imitated Protestant missionaries to some extent in some places, but they have never succeeded, as far as I know. But this only by the way. It is a common thing to find people instituting comparisons between Roman Catholic and Protestant missionaries, to the disparagement of the latter. I happen to know something of Roman Catholic missionaries, and have seen something of their way of carrying on their work, and I can say positively that the opinion on that point is altogether erroneous. I am speaking of the present race of Roman Catholic missionaries, and I can say positively that there are hardly any of them who speak the language with any degree of accuracy; they pay no attention to the literature of the people; they never preach to the heathen; they never distribute books amongst them; they do nothing toward their elevation in any way. Protestant missionaries, on the other hand, make it a point to study the language and literature of the people; they make it a point to be able to preach with accuracy and ease, and I believe a day hardly ever passes without their appearing in this character before the people. I am asked by some, ‘Do not the Roman Catholic missionaries lead a more self-denying life than you?’ Not a bit. At the ports they live as well as we do; in the interior we are worse off than they; they are among their converts, and we are among the heathen. ‘But do they not put on the native dress? Yes, and there are some Protestant mis-

sionaries who adopt the native dress; and there are not half a dozen missionaries in China, I am persuaded, who would not put on the native dress if they thought it would help the work. I would have done it gladly. One of the first things I did was to get a native dress, because I thought it was the right thing to do. I thought it was the right thing to mimic the Chinaman in everything as much as possible; but one of them was good enough to tell me, ‘You are a foreigner; be a foreigner, and we will respect you; but try to ape a Chinaman, and nobody will think anything of you.’ ‘But then you have your wives and children, and they are celibates.’ Precisely, and we are all the better for having our wives and children. The truth of the case is this — our wives and children preach the Gospel, and they preach a part of the Gospel that we could never preach, and they preach that part in the most effective way. Do not suppose that our wives are useless appendages; do not suppose that our children are useless appendages. By no means. We have been successful at Hankow in gathering around us a large number of women. I could never have done that without my wife; the women in China would have run away from me; I could not have got one with me; but with my wife I can get as many as I like, and talk to them as much as I please.”

ARRIVAL.

MR. AND MRS. SNOW, Mr. Sturges, Mrs. Doane, and Mr. and Mrs. Whitney, on the way to Micronesia, arrived at Honolulu, Sandwich Islands, by steamer, from San Francisco, July 3. The new *Morning Star*, from Boston, February 27, arrived the same day.

EMBARKATIONS.

REV. M. P. PARMELEE, of Erzroom, Eastern Turkey, Mrs. Julia (Farr) Parmelee, of Thetford, Vermont, and Miss Mary M. Patrick, of Lyons, Iowa, sailed from New York August 9, for Liverpool, on the way to Erzroom.

Rev. Myron Winslow Pinkerton, of Waupun, Wisconsin, and Mrs. Louisa M. (Byington) Pinkerton, of Chicago, Illinois, sailed from New York August 9, for Liverpool, on the way to the Zulu mission, South Africa. Mr. Pinkerton is a graduate of Ripon College, Wisconsin, and of Chicago Theological Seminary.

of the Cherokee mission, aged 14. She was born at Fairfield, Cherokee Nation.

DEATHS.

NEAR Marash, Turkey, June 1, Lizzie E. daughter of Rev. H. T. and Mrs. J. H. Perry, of the Central Turkey mission.

At Georgia, Vermont, July 17, Mary C., daughter of Rev. C. C. Torrey, formerly

ANNUAL MEETING OF THE BOARD.

THE sixty-second annual meeting of the American Board of Commissioners for Foreign Missions will be held at Salem, Mass., in Mechanic's Hall, commencing on Tuesday, October 3d, at 3 o'clock P. M. Sermon Tuesday evening, in the Tabernacle Church, by Dr. Post, of St. Louis. *Special attention* is invited to the full notice from the Committee of Arrangements, on last page of the cover of this number of the Herald.

DONATIONS RECEIVED IN JULY.

MAINE.

Aroostook county.	
Presque Isle, "Missionary Family,"	2 50
Cumberland county.	
Cumberland Mills, Warren Cong. ch. and so.	32 00
Falmouth, 2d Cong. ch. and so.	8 15
Gorham, Cong. ch. and so.	15 84
Lewiston, Rev. D. D. Tappan,	5 00—60 99
Franklin county Aux. Soc. Rev. I. Rogers, Tr.	
Farmington, Friends,	2 00
Somerset county.	
Athens, "A friend,"	20 00
North Anson, "A friend,"	5 00—25 00
York county.	
Buxton, Rev. Mr. Gates,	5 00
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	95 49
"Erro,"	10 00
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	105 49

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Swanzy, Rev. Charles Willey,	30 00
Grafton county.	
West Lebanon, Cong. ch. and so.	62 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Manchester, "One who loves the cause,"	100 00
Nashua, 1st Cong. ch. and so. m. c.	350 00—450 00
Merrimac co. Aux. Soc.	
Concord, a friend,	20 00
Epsom, Rev. Charles Peabody,	20 00
West Concord, Cong. ch. and so.	18 00—58 00
Rockingham county.	
Exeter, 1st Cong. ch. and so., Union m. c.	9 02
Plaistow (and North Haverhill, Mass.) "Church in Plaistow, and North Parish, Haverhill," Joseph Kimball,	10 00—19 02
Strafford county.	
Milton, Cong. ch. and so.	10 00
Wakefield, Cong. ch. and so. coll.	6 00—16 00
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	635 02

Legacies.—Concord, Mrs. Ann G. Mer-

rill, add'l, by L. D. Stevens and Calvin Howe, Ex'rs,	350 88
Nashua, Mrs. Fanny Fisher, add'l, by Isaac Spalding, Ex'r,	30 00—380 88
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	1,015 90

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.	
West Addison, K. S. Merrill,	5 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, South Cong. ch. and so.	49 54
St. Johnsbury Centre, Cong. ch. and so. m. c.	18 50—68 04
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so. m. c.	45 52
Orange county.	
Thetford, Rev. M. P. Parmelee, 15; Mrs. Parmelee, 10;	25 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Brownington, Cong. ch. and so.	16 91
Rutland co. James Barrett, Agent.	
Pittsford, Mrs. Parmelee, for China Mission,	2 00
Rutland, Cong. ch. and so. m. c.	21 40—23 40
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Battleboro, Centre Cong. ch. and so. m. c.	64 71
Fayetteville, Cong. ch. and so. m. c.	14 50
West Battleboro, Cong. ch. and so. m. c.	17 00
Westminster East, Cong. ch. and so. m. c.	10 00
Windham, a friend,	4 00—110 21
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Rochester, Cong. ch. and so., annual coll	35 00
Springfield, "A Thank-offering,"	1 00
Windsor, Cong. ch. and so., coll. 113.35; m. c. 51.77; with prev. dona., to const. WILLIAM H. LEMMEX, L. J. McINDOE, J. B. FARNSWORTH, and SUMNER T. LULL, H. M. 165 12—231 12	

495 20

Legacies. — Rutland, Abner Mead, in part,

655 50

1,150 70

MASSACHUSETTS.

Barnstable county.

Centerville, Cong. ch. and so. 17 15

Berkshire county.

Hinsdale, Cong. ch. and so. 241 00

Housatonic, Cong. ch. and so. 14 95

Williamstown, Cong. ch. and so.

220.05; Williams College (coll.

146.50, m. c. 6.50), 153; White

Oaks Chapel, 15; 388 05—644 00

Boston and vicinity.

Boston, of wh. from a friend, 15;

ditto 10; ditto 1; L. C. and A. W.

Clapp, 3; father and mother, 2; 2,683 10.

Chelsea, Winn. Cong. ch. and so.

m. c. 31.27; Central Cong. ch.

and so. m. c. 15.63; 46 90—2,730 00

Brookfield Ass'n. William Hyde, Tr.

Charlton, Clarissa Case, 5 00

Gilbertville, Cong. ch. and so. 9 27

Southbridge, S. M. Lane, 100 00

Ware, Orrin Sage, 500 00

West Warren, Cong. ch. and so. 20 62—634 89

Essex county.

Lawrence, Lawrence st. Cong. ch.

and so. 156 26

Essex co. North Conf. of Ch's. Wil-

liam Thurston, Tr.

Bradford, Mr. and Mrs. Warren Ord-

way, to const. MARY ETHEL EVER-

ETT, of Charlestown, Mass., H. M. 100 00

Haverhill, Central Cong. ch. and

so., to const. Dea. EZRA KELLEY,

H. M., 100; West Cong. ch. and

so. 24; 124 00

Newbury, 1st Cong. ch. and so. 66 00

Newburyport, Prospect st. Cong. ch.

coll. 129; North Cong. ch. and

so. 63.60; 192 60—482 60

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Beverly, Dane st. Cong. ch. and so.

m. c. 9.11; a member of Dane st.

church, towards the support of

two native pastors in Ceylon, 100; 109 11

Gloucester, Cong. ch. and so., an-

nual coll., to const. Rev. S. W.

SEGER, Miss MARY LOWE, and Miss

MARY PEARSON, H. M. 334 86

Hamilton, Cong. ch. and so., to

const. GEORGE B. DODGE, H. M. 134 25

Manchester, Ortho. Cong. ch. and

so., to const. GEORGE A. FOSS and

HENRY KITFIELD, H. M. 230 00

Middleton, Cong. ch. and so. 25 00—833 22

Franklin co. Aux. Soc. William B.

Washburn, Tr.

Buckland, Cong. ch. and so. 39 47

Colerain, Cong. ch. and so. 15 00

Conway, Cong. ch. and so. m. c., 8

months, to const. Mrs. NANCY A.

HOWLAND, and Dea. SAMUEL WIL-

DER, H. M. 103 10

Deerfield, Cong. ch. and so. 26 50

East Charlemont, Cong. ch. and so. 31 01

Greenfield, 2d Cong. ch. and so.

69 66; 1st Cong. ch. and so. 45.77;

a friend, 5; 120 43

Montague, Cong. ch. and so. 87 95

Shelburne, Cong. ch. and so. 59 35

Shutesbury, G. H. T., 1 00

Sunderland, Cong. ch. and so. 150 00—633 81

Hampden co. Aux. Soc. Charles

Marsh, Tr.

East Longmeadow, Cong. ch. and so. 14 75

Monson, Cong. ch. and so. 32 76

Palmer, 2d Cong. ch. and so. 22 97

Springfield, Olivet Cong. ch. and so.

to const. DWIGHT R. SMITH and

JOHN DUDLEY, H. M., 200.21;

"Unabridged," 1,500; 1,700 21—1,770 69

Hampshire co. Aux. Soc. S. E. Bridg-

man, Tr.

Amherst, Prof. E. S. Snell, 10; a

friend, 5; 15 00

Belchertown, Cong. ch. and so., to

const. Rev. PAYSON WILSTON LY-

MAN, H. M. 52 00

Hadley, Russell Cong. ch. and so.

m. c. 23 75

Hatfield, Cong. ch. and so. 215 50

Northampton, a friend, 50; Nathan

Sears, 25; 75 00

Williamsburgh, 1st Cong. ch. and

so. 54 87—436 12

Middlesex county.

Cambridgeport, Prospect st. ch. and

so., annual coll., add'l, 50; m. c.,

2 months, 42.95; 92 95

Charlestown, 1st Cong. ch. and so.

m. c. 26.53; Hiel Proctor, 20;

Miss C. Todd, 5; 51 53

Framingham, Plymouth Cong. ch.

and so. 100 00

Melrose, Ortho. Cong. ch. and so. 120 40

Natick, Miss M. A. Stevens, 5; E. E.

Kinsman, 1; 6 00

Newton, Eliot Cong. ch. and so., to

const. GEORGE S. TROWBRIDGE,

H. M. 130 00

Saxonville, Edwards Cong. ch. and

so. 61 40

Waltham, Trin. Cong. ch. and so.

m. c. 30; coll., in part, 150; 180 00

Winchester, a friend, 3 00

Woburn, a friend, 2 00—747 23

Middlesex Union.

Littleton, Cong. ch. and so. 50; Otis

Manning, 50; 100 00

Townsend, Ortho. Cong. ch. and so. 18 25

Westford, Union Parish ch. and so. 20 53—136 73

Norfolk county.

Dedham, South Cong. ch. and so. 105 00

East Medway, 1st Cong. ch. and so.,

coll. 45.32; m. c. 8.55; 53 87

Foxboro, Cong. ch. and so. 63 00

Medway, Village Cong. ch. and so. 74 65

Walpole, Ortho. Cong. ch. and so. 46 55

West Roxbury, South Evan. ch. and

so., ann. coll. 151.82; m. c. 30.98; 182 80—525 87

Old Colony Auxiliary.

Marion, Cong. ch. and so. 20 00

New Bedford, 1st Cong. ch. and so. 35 00—55 00

Plymouth county.

Abington, "C. W. H.," 9 00

Bridgewater, Central Sqr. Trin. ch.

and so. 88 30

Halifax, Cong. ch. and so. 11 00

North Bridgewater, a friend, 5 00—63 30

Taunton and vicinity.

East Taunton, Cong. ch. and so. 25 00

Raynham, 1st Cong. ch. and so. 40 00

Rehoboth, Cong. ch. and so. 23 00—83 00

Worcester co. North Aux. Soc. C.

Sanderson, Tr.

Athol, Cong. ch. and so. 214 00

Hubbardston, Cong. ch. and so. 12 25—226 25

Worcester co. South Conf. of Ch's. W.

C. Capron, Tr.

Upton, Cong. ch. and so. m. c.

14.50; Ellen M. Gore, 2; 16 50

10,199 72

—, a friend, 5 00

10,204 72

Legacies. — Amherst, Mrs. Harriet H.

Leland, by Rev. Henry L. Hub-

bell, Adm'r, 250 00

Hadley, Thomas West, add'l, by Par-

sons West, 50 00

Northampton, Lucy M. Burnell,

add'l, by C. B. Kingsley, Ex'r, to

const. Miss M. P. JAMES, New York

City, H. M. 100 00—400 00

10,604 72

RHODE ISLAND.

Providence, Charles st. Cong. ch. and

so. 20; Pilgrim Cong. ch. Rev. T.

Laurie, D. D., 14.50; C. H. I., for

Mardin, 1; 35 50

CONNECTICUT.

Fairfield co. East Aux. Society.

Bridgeport, Olivet Union ch. and so. 67

Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Greenwich, W. G.	5 00
Norwalk, Miss M. Darling,	3 00
Southport, South Cong. ch. and so.	318 62
Stamford, 1st Pres. ch.	100 00—426 62
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so.	37 00
East Avon, Cong. ch. and so.	10 00
Hartford, Park Cong. ch. and so. (of wh. from J. H. Goodwin, to const. H. A. Goodwin, H. M. 100), 413.68; Theol. Seminary, m. c. 25.35; a friend, 15;	454 03—501 03
Hartford co. South Consociation. Middletown, 1st Cong. ch. and so. 282.25; Jacob F. Huber, for Rev. Mr. Penfield, South India, 1;	283 25
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Plymouth, Miss Phebe Beach,	10 00
Middlesex Ass'n. John Marvin, Tr.	
Saybrook, 2d Cong. ch. and so.	27 20
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Madison, Cong. ch. and so., of wh. H. B. Washburn, to const. Mrs. C. M. Badger, H. M., 100;	129 40
West Meriden, Saxton B. Little,	45 00—174 40
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
New London, 1st Cong. ch. and so. 984.45; Robert Coit, 200;	1,184 45
North Stonington, Cong. ch. and so., annual coll.	150 00—1,334 45
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Andover, Cong. ch. and so.	25 00
Somersville, S. M. Billings,	4 00—29 00
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Woodstock, 1st Cong. ch. and so. m. c.	20 00
	2,815 62

NEW YORK.

Albany, George C. Treadwell, 250;	
John Griffin, 5 25;	255 25
Astoria, "A Friend,"	500 00
Anburn, "A Friend,"	5 00
Bainbridge, Cong. ch. and so.	18 00
Binghamton, Cong. ch. and so., to const. HORACE N. LESTER, Binghamton, and Rev. HENRY B. GILBEAT, Pottersville, Penn., H. M.	155 00
Brasher Falls, Pres. ch. m. c.	2 00
Bronxville, "A Gift,"	207 26
Brooklyn, N. E. Cong. ch. and so., E. D. m. c., 37; Clinton Ave. Cong. ch. and so., add'l (C. Bardwell, 30, J. N. Wycoff, 10) 40; Church of Pilgrims, J. Q. A. Butler, 25;	102 00
Buffalo, Mrs. L. L. Lewis,	1 00
Clinton, "For one gone Home,"	5 00
Fredonia, E. S. Ely,	10 00
Janestown, Cong. ch. and so.	42 49
Lebanon Springs, Rev. John McVey, Little Falls, M. T. Spaulding, for the work in Erzroom,	50 00
Madison, Cong. ch. and so., annual coll., in part,	19 00
Madrid, Cong. ch. and so.	7 25
New York, Broadway Tabernacle ch., Charles Abernethy, 100; Washington Heights, Pres. ch., 25; Church of the Covenant, Mrs. James Donaghe, 10; Fitch Shepard, to const. Mrs. MARG. L. V. SHEPARD and Mrs. JOANNA M. SHEPARD, H. M. 200 00;	335 00
North Walton, Cong. ch. and so.	5 00
Norwich, Isaac S. Newton, to const. Lois B. Newton, H. M.	100 00
Poupey, Rev. Alvin Cooper,	10 00
Rochester, Westminster Pres. ch.	15 00
Saratoga Springs, J. M. D.,	10 00
Sherburne, Cong. ch. and so. 135.55; William Newton, to const. Mrs. MINNIE B. LEWIS, Des Moines, Iowa, H. M. 100;	235 55

Southampton, a few friends,	2 00
Spencerport, Cong. ch. and so., Mrs. H. S. Sedgwick,	2 00
Summer Hill, Cong. ch. and so., add'l,	2 40
Trenton, Mrs. C. W. Douglas,	8 00
Troy, a friend,	100 00
Warsaw, N. D. Fisher,	50 00—2,255 20

Legacies. — Le Roy, Stephen R. Bradley, in part, by Oswald Bond, Ex'r,	1,120 00
	3,875 20

NEW JERSEY.

Elizabethport, Cong. ch. and so.	12 28
Newark, 1st Cong. ch. and so. 79.75;	
Mrs. M. S. Whiting, 25;	104 75
Orange, Mrs. David Hale,	10 00—127 03

PENNSYLVANIA.

Germantown, 1st Pres. ch. Miss T. B., 25; 2d Pres. ch., Charles P. Bayard, 25;	50 00
Indiana, Cong. ch. and so.	22 50
Lock Haven, G. B. Perkins,	4 22—76 72

MARYLAND.

Baltimore, R. M. Seelim,	10 00
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DISTRICT OF COLUMBIA.

Washington, Peter Parker, 500; Ralph Dunning, 100;	600 00
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KENTUCKY.

Henderson, a friend,	50
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TEXAS.

Brownsville, Cong. ch. and so. m. c.	25 00
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OHIO.

Alliance, Welsh Cong. ch. and so.	25 00
Belpre, Cong. ch. and so.	37 68
Cleveland, P. M. Ozanne, with previous dona., to const. CHARLES EUGENE OZANNE, H. M., 20; Rev. W. E. Lincoln, 5;	25 00
Coolville, Margaret B. Bartlett,	50 00
Farmington, Mrs. B. J. Pierce,	75
Painesville, 1st Cong. ch. and so.	92 08
Plain, 1st Cong. ch. and so.	6 00
Poland, H. J. Clark,	10 00
Richfield, N. Hammond,	10 00
Ruggles, Cong. ch. and so., annual coll.	82 73
Sandusky, 1st Cong. ch. and so.	23 00
Springfield, 1st Cong. ch. and so., annual coll.	52 88
Toledo, 1st Cong. ch. and so., annual coll., (of wh. from John H. Whitaker, to const. Mrs. MARY WHITAKER, Cleveland, Ohio, H. M. 100)	307 45
Wadsworth, Cong. ch. and so.	9 50
Wellington, 1st Cong. ch. and so.	117 00—849 07

ILLINOIS.

—, "Cash,"	10 00
Batavia, Cong. ch. and so.	118 93
Brighton, Granville F. Foster,	5 00
Chesterfield, Cong. ch. and so.	13 20
Chicago, N. E. Cong. ch. and so. (coll. 382.75, m. c. 100.03), 482.73; 1st Cong. ch. and so. m. c. 26.06; South Cong. ch. and so. m. c. 7.25; C. H. Whittlesey, to const. Mrs. NANCY S. URSON, Southington, Conn., H. M., 100; Family Missionary-box, 16.50;	632 59
Concord, Cong. ch. and so., of which from Jno. B. Fairbank, 50;	104 54
East Paw Paw, Cong. ch. and so.	5 00
Elgin, Cong. ch. and so., to const. Rev. C. E. DICKINSON, H. M.	100 00
Evanson, Cong. ch. and so.	87 52
Farmington, Cong. ch. and so.	81 75
La Salle, Miss H. P. Burnham,	2 00
Libertyville, Mrs. Paulina Norton, her dying gift, by J. P. Norton,	20 00
Newark, Cong. ch. and so. m. c.	1 25
Plainfield, Cong. ch. and so.	10 00
Rockford, 1st Cong. ch. and so.	22 00
Roseville, Ellison Cong. ch. and so.	10 00
Washington Heights, Rev. L. Foster,	20 00—1,243 78

MICHIGAN.

Detroit, Charles Noble, to const. Rev. CHARLES NOBLE, Washington, D. C., and Rev. GEORGE M. LANDON, Monroe, Michigan, H. M. 100 00
 Hillsdale, Charles S. Adams, 2 00
 Lansing, George L. Weed, 30 00
 Port Huron, Cong. ch. and so. 81 59—218 59

IOWA.

Burlington, Mrs. Joseph Everall, 5 00
 Davenport, Edwards Cong. ch. and so. 25 00
 Denmark, A. M. Fisher, 5 00
 Magnolia, Cong. ch. and so. 9 00
 Manchester, Cong. ch. and so. 10 00
 Ottumwa, Cong. ch. and so. 25 25
 Waverly, Rev. M. K. Cross, 10 00—89 25

WISCONSIN.

Appleton, J. Lamphere, 10 00
 Beloit, 1st Cong. ch. and so. 243 00
 Metomen, 2d Cong. ch. and so., by Rev. M. W. Pinkerton, 12 48
 Mondovi, Cong. ch. and so. 2 65
 Oakfield, Rev. S. G. Darling, 5 00
 Ripon, Colored Prayer-meeting, by Rev. M. W. Pinkerton, 8 27
 Tafton, Cong. ch. and so. m. c., for June and July, 8 00
 West Rosendale, Ind. ch., for Zulu, balance, 58 25
 White Water, Cong. ch. and so. m. c. 2 17—349 82

MISSOURI.

Marshfield, Rev. J. A. Adams, 1 00

KANSAS.

Quindaro, Cong. ch. and so. 10 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 56 00
 San Francisco, Hucks & Lambert, 3 00
 Stockton, Rev. Jno. C. Holbrook, D. D. 10 00—69 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Miss S. L. Ropes (of wh. 25 for Japan), 50; Miss E. H. Ropes, for Japan, 20; 70 00
 Dakota, Kettle Lake church, communion coll., 3.75; Long Hollow church communion coll., 3.00; 6 75
 Turkey, Harpoot, Avails of a watch, the dying gift of Mariam Sarkisian, 5 00—81 75

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Massachusetts, Andover, Teachers and Pupils of Abbott Academy, for pupil at Odoopitty, 30 00
 Connecticut, Norwalk, Mayflower Mission Circle, for Mrs. Helen P. Barnum's work at Harpoot, 50 00
 Illinois, Rockford, Junior Middle Class of Seminary, for support of a girl at Odooville, in Miss Agnew's school, 30 00
 Iowa, Magnolia, Sunday-school, toward support of native teacher under Miss Hillis, 25 00
 Wisconsin, Appleton, Sunday-school, for female mission school at Ceylon, 6 00—141 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,084 07

1,225 07

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. s. s. 17.87; Otisfield, Avails of an apple-tree, 4.92; Robbinston, Cong. s. s., for native teacher in Erzroom, under Mr. Cole, 50.89; 73 68
 VERMONT.—Brattleboro, Cong. s. s., for Indian Mission, 40; Bridport, Cong. s. s., for

work at Erzroom, Turkey, 50; Brownington, Cong. s. s. 12.82; Dorset, Cong. s. s. 25; Milton, Cong. s. s. 30; West Haven, Cong. s. s. 5; Windsor, Cong. s. s. 36.90; 199 72

MASSACHUSETTS.—Andover, Teachers of Abbott Academy (for school in Ahmednuggur, under Mrs. C. W. Park, 40; for day scholars in China, under Rev. I. Pierson, 25; for day scholars in China, under Mrs. Mark Williams, 24.76), 89.76; Athol, Cong. s. s. 25; Deerfield, Ortho. Cong. s. s. 25; Mrs. Mary J. Greenough, for education of boy in training-school under Rev. H. A. Wilder, 5; Holyoke, 2d Cong. s. s., for Seminary at Fochow, 42.53; Needham Plain, Evan. Cong. church, 5; 192 29

CONNECTICUT.—Bolton, Cong. s. s. 7.50; Glas-tenbury, Mrs. James L. Wright, 2; Plymouth, George Langdon's s. s. class, 2; Salisbury, Cong. s. s., for support of a male pupil at Batticoota Seminary, 30; Scotland, Cong. s. s. 8; Westport, Green's Farms Cong. s. s. 25; Windsor Locks, Cong. s. s. 53.01; 182 51

NEW YORK.—Amsterdam, Female Miss'y Society of Pres. church, for Rev. L. Dwight Chapin's school, 116; Deposit, 1st Pres. s. s. 39.60; Franklin, 1st Cong. s. s., for support of a scholar at Harpoot, 15; Sherburne, 1st Cong. s. s. 114.19; 284 79

NEW JERSEY.—Newark, 1st Cong. s. s. (of wh. from C. H. Hale, for scholar at Harpoot, 30) 101 00

PENNSYLVANIA.—Farmington, Cong. s. s. 7; Hawley, Charles S. Judd, 1; Pittston, Nat. H. H. Cooley, 1; 9 00

ILLINOIS.—Galva, Cong. s. s., for Rev. L. D. Chapin's school, Tung Cho, 9.13; Rockford, Female Sem'y, for school at Ponape, Micro-nesia, 30; 39 13

WISCONSIN.—Ashippun, Cong. s. s. 5; Beloit, 1st Cong. s. s. 42; 47 00

1,679 12

Donations received in July, \$22,597 45
 Legacies, " " 2,556 88
 \$25,153 88

Total from Sept. 1st, 1870, to July 31st, 1871. \$337,178 87

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

MAINE.—Portland, Hattie S. Johnson, —1.00.
 NEW HAMPSHIRE.—Dunbarton, Cong. s. s. —3.50.

VERMONT.—Brownington, Cong. s. s. 4.27; New Haven, Cong. s. s. 17.53; West Rutland, Cong. s. s. 18.—39.80.

MASSACHUSETTS.—Boston, L. 1; Cambridgeport, Boys' Fair, 3; Dedham, South Cong. s. s. 19.—14.00.
 RHODE ISLAND.—Newport, United Cong. s. s., add'l, —1.00.

CONNECTICUT.—New London, 1st Cong. s. s., add'l, —8.00.
 OHIO.—Lodi, Mrs. L. F. Robbins' s. s. class, 90c.; Mount Vernon, Mission Ass'n, of 1st Cong. s. s. 50.—50.90.

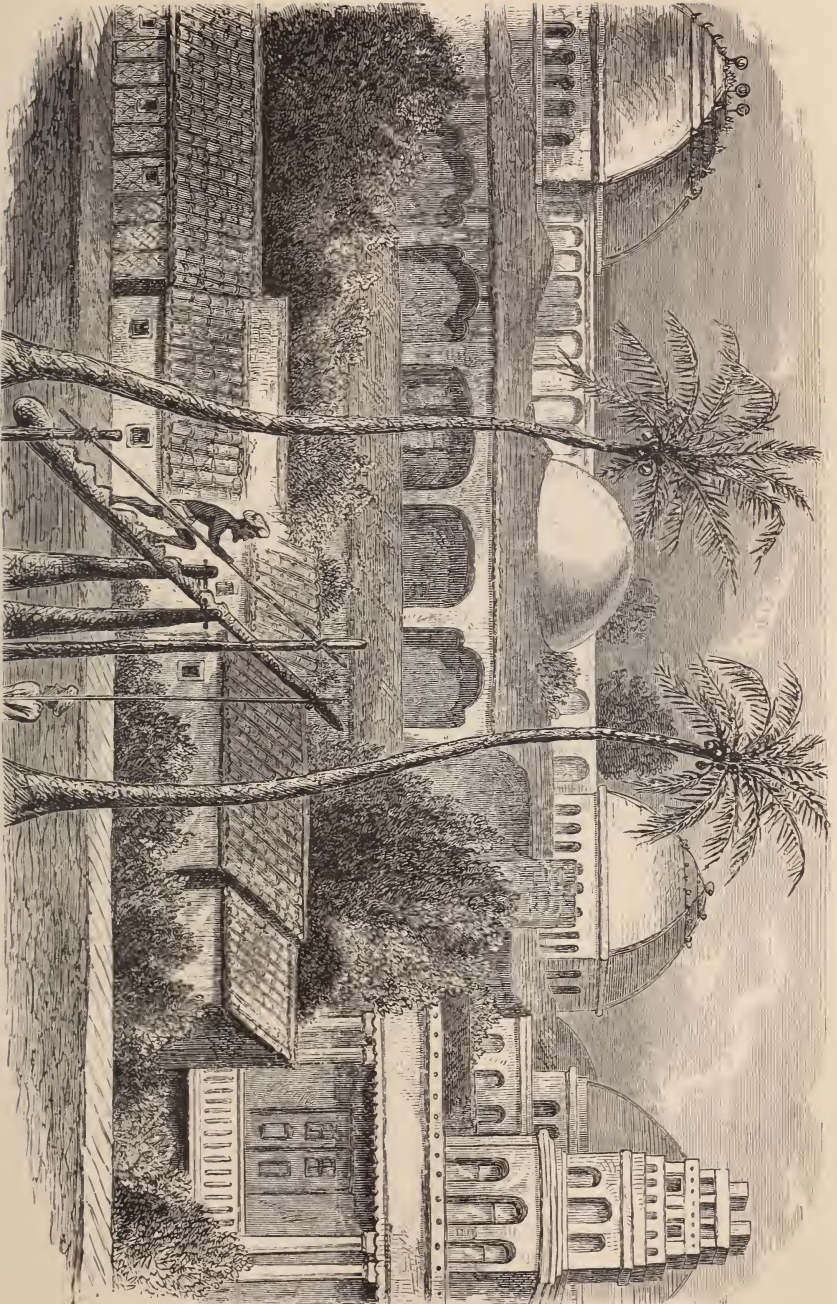
ILLINOIS.—Rockton, Cong. s. s.—7.00.
 MICHIGAN.—Hillsdale, a class in Pres. s. s., add'l, 1; Portland, Cong. s. s. 3.—4.00.

WISCONSIN.—Appleton, 1st Cong. s. s.—25.00.
 CANADA.—Province of Ontario, Oro, Bethesda Cong. s. s., —5.50.

FOREIGN LANDS AND MISSIONARY STATIONS.
 INDIA.—Madura, Sunday-school children, 5.60.
 SANDWICH ISLANDS.—Hawaii, Kohala, Sabbath-school, by Rev. E. Bond.—112.00.

Amount received in July, \$277 30
 Previously acknowledged, 8,537 37

Total, to July 31st, 1871, \$8,814 67



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